

THE
CONGREGATIONAL MAGAZINE.

APRIL, 1845.

THE POPISH COLLEGE OF ST. PATRICK, MAYNOOTH,
IRELAND.

As it is intended by Her Majesty's government to ask the House of Commons largely to increase the parliamentary grant to this Romish seminary, and as there exists a great want of correct information upon its history and supposed connexion with the state, we devote a few pages to a subject which, in our judgment, is of deep and solemn interest.

When the Reformation of religion was confirmed in England and Ireland, by the accession of Queen Elizabeth, "the Roman Catholics universally throughout England observed the act of uniformity, and went to the parish churches where the English liturgy was constantly used. They continued doing so for eleven years. The case was much the same in Ireland, where the bishops complied with the reformation, and the Roman Catholics in general resorted to parish churches, in which the English service was used, until the end of Queen Elizabeth's reign. But swarms of Jesuits and priests, educated in the seminaries founded by King Philip II. in Spain, and the Netherlands, and by the Cardinal of Lorraine, in Champagne, (where, pursuant to the views of the founders, they sucked in as well the principles of rebellion as of what they called catholicity,) coming over into that kingdom, as full of secular as of religious views, they soon prevailed with an ignorant and credulous people to withdraw from the public service of the church."*

The foreign seminaries here referred to, were projected by Dr. William Allen, (afterwards created a cardinal) who was at that time

* Carte.

regius professor of divinity in the University of Douay, which had been recently founded by Philip II. of Spain. Connected with this university, an English college was established at the charge of his royal master, and with the authority of Pope Pius V. It was so successful, that Gregory XIII. founded a similar one at Rome, in 1579, and appropriated the hospital that was formerly occupied by the English pilgrims to that use, and endowed it with a yearly income of four thousand crowns. The famous Robert Persons, an English Jesuit, was rector of this college. King Philip founded another of these nurseries at Valladolid, in the year 1589, and one at Seville, in 1593. The same prince founded St. Omer's in Artois, in the year 1596. Besides these, in the next century, Madrid, Louvain, Liege, and Ghent, afforded each of them a foundation for the same business, several of which continue to the present time.*

The students of these transmarine seminaries took an oath on their admission, binding themselves to receive holy orders, and to return into England to convert the souls of their kindred and countrymen, who were infected with heresy, when, and as often, as it should seem good to the superior of their college to appoint them.

Pius V. having excommunicated "that vassal of iniquity, the pretended Queen Elizabeth of England," and Cardinal Allen being fully persuaded that she was a usurper, he willingly employed his seminarians to excite the English people to rise against their sovereign, when Philip of Spain was about to invade the kingdom with his "Invincible Armada," and to execute the papal bull for deposing the queen.† And though these emissaries of Rome did not succeed to dethrone Elizabeth, yet they laboured to interrupt the regular succession, by seeking to place a Roman Catholic foreigner upon the throne as her successor.

The perils to which the crown and realm of England were exposed at the close of the sixteenth century, were renewed towards the end of the eighteenth, though they proceeded from a very different source. Superstition and despotism prompted the Spaniard and the pope to assail England, but infidelity and republicanism stirred Bonaparte and the French to do the same. And as the Romish priests, educated in the English, Irish, and Scottish colleges of France, Spain, and the Netherlands, were most wily agents against Elizabeth, so it was suspected that the same parties were secret instruments of that revolutionary conspiracy which sought to subvert the throne of George the Third.

* Sanders's *De Schismate Anglicano*, lib. iii., p. 417. *Memoirs of Missionary Priests*, &c. i. p. 3—6. Collier's *Ecclesiastical History*, part ii., book 6.

† Plowden's *Church and State*, p. 568.

Ten years, however, before the outbreak of the French revolution, Mr. Burke gave the following description of the working of the foreign seminaries, and eloquently pleaded for the repeal of the penal laws relating to them :

" The laws against foreign education are clearly the very worst part of the old code. Besides your laity, you have the succession of about four thousand clergymen to provide for. These, having no lucrative objects in prospect, are taken very much out of the lower orders of the people. At home they have no means whatsoever provided for their attaining a clerical education, or indeed any education at all.

" When I was in Paris, about seven years ago, I looked at every thing, and lived with every kind of people, as well as my time admitted. I saw there the Irish college of the Lombard, which seemed to me a very good place of education, under excellent orders and regulations, and under the government of a very prudent and learned man, the late Dr. Kelly. This college was possessed of an annual fixed revenue of more than a thousand pounds a year : *the greatest part of which had arisen from the legacies and benefactions of persons educated in that college*, and who had obtained promotions in France, from the emoluments of which promotions they made this grateful return. One in particular, I remember, to the amount of ten thousand livres, annually, as it is recorded on the donor's monument in their chapel.

" It has been the custom of poor persons in Ireland, to pick up such knowledge of the Latin tongue, as, under the general discouragements and occasional pursuits of magistracy, they were able to acquire ; and receiving orders at home, were sent abroad to obtain a clerical education. By officiating in petty chaplainships, and performing, now and then, certain offices of religion for small gratuities, they received the means of maintaining themselves, until they were able to complete their education. Through such difficulties and discouragements, many of them have arrived at a very considerable proficiency, so as to be marked and distinguished abroad. These persons afterwards, by being sunk in the most abject poverty, despised and ill-treated by the high orders among Protestants, and not much better esteemed or treated even by the few persons of fortune of their own persuasion ; and contracting the habits and ways of thinking of the poor and uneducated, among whom they were obliged to live, in a few years retained little or no traces of the talents and acquirements which distinguished them in the early periods of their lives. Can we, with justice, cut them off from the use of places of education, *founded*, for the greater part *from the economy of poverty and exile*, without providing something that is equivalent at home ?" *

After the French revolution had occurred, and when most of the Catholic countries of Europe were in arms against us, it was indeed a hardship and a peril for students destined for the priesthood to go abroad, where they exposed themselves either to be seized as spies, or employed as traitors—an ugly alternative, truly ; and therefore it cannot be a ground of just complaint against the Irish Catholics, that on the 14th of January, 1794, they presented a memorial to government, asking permission to establish a college with their

* Letter to a Peer of Ireland, on the Penal Laws against the Irish Catholics, 1782.

own funds, and praying for a charter that the property might be made more secure to them.*

And let it be remembered that this was a most important concession, for by the intolerant laws of Elizabeth, it was not only penal to educate in the Romish faith at home, but residents at a foreign seminary for six months, were, on their return, liable to the charge of high treason, and those who gave or sent money to the alumni of Romish colleges beyond the seas were subject to *premunire*.†

The old Whig party, led by Mr. Burke, having arrayed themselves against the more liberal politics of Mr. Fox, now gave their support to Mr. Pitt's government, and recommended him to adopt a more liberal system of policy towards Ireland, in harmony with the letter already cited. Accordingly, Lord Fitzwilliam, esteemed one of the most liberal and enlightened men of that party, was sent over as viceroy, or lord-lieutenant, to Dublin. Entering upon his high functions in the spirit of concession, he was at once prepared to entertain the prayer of Drs. Troy and O'Reilly, and the Roman Catholic Committee, for liberty to establish a college for the domestic education of Irish priests.

In his speech from the throne, therefore, on Thursday, January 22d, 1795, Earl Fitzwilliam recommended to the consideration of the Irish parliament, "the state of education in that kingdom, which had been but partial, and needed improvement." The truly royal ambiguity of this announcement was, however, explained in the debate by Mr. Grattan, who stated that "a plan would be submitted for colleges for the education of Catholic clergy, who are now excluded from the continent," and consequently, on the 24th of April, Mr. Secretary Pelham brought in a bill "for the better education of persons professing the popish or Roman Catholic religion," which does not appear to have excited any discussion, and was read a third time May 8, 1795, and passed. ‡

* This is on the authority of the *Duke of Wellington*, who, on the 28th of April, 1808, as reported in Cobbett's Debates, vol. xi. p. 89, said—"The fact was, that when the Maynooth institution was first established, it was not intended that it should be maintained by the public purse. The memorial presented previously to the foundation of that establishment, *prayed for a charter, in order that their funds might be better secured.*" The Duke, then Sir Arthur Wellesley, further stated, on the 5th of May in that year, that "what he had asserted in a former debate, that the Catholics had originally proposed to support this institution, he had done so *on the authority of the original memorial to government, a copy of which had been furnished him by Dr. Troy.*" This memorial was dated the 14th of January, 1794, and showed that the object in the contemplation of the Catholics at that time, was to *BE PERMITTED to establish the institution with their own funds.*"

† 27 Eliz. 2.

‡ Parliamentary Register of the House of Commons of Ireland, vol. xv. *passim*.

The preamble of that act will at once show what was at first contemplated: "Whereas by the laws now in force in this kingdom, it is not lawful to endow any college or seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a seminary should be established," &c. The act then proceeds to name the persons who "shall be trustees for the purpose of establishing, endowing, and maintaining one academy for the education only of persons professing the Roman Catholic religion: and that the said trustees shall have full power and authority to *receive subscriptions and donations to enable them to establish and endow it*, and to purchase and acquire lands not exceeding the *annual value of one thousand pounds*, and to erect buildings," &c. And the 10th section permits the commissioners of His Majesty's treasury to issue any sum or sums not exceeding £8,000, "*towards establishing the said academy*."*

How far removed the intended college was from a public foundation, is shown by the fact, that "His Grace the late Duke of Leinster gave every encouragement to the establishment. A house, and fifty-four acres of land adjoining to the town of Maynooth, were granted by His Grace on a lease for lives, renewable for ever, at the annual rent of £72. Twenty acres of land immediately contiguous were afterwards granted on a lease for ever by Mr. Stoyte, at an annual rent of £140, and have been added to the property of the college."†

As a further illustration of the design of the Roman Catholic body to sustain the college with their own funds, it may be mentioned, that Lord Dunboyne, who had been a Roman Catholic bishop, but conformed to the Established church, bequeathed his property on his death-bed to this institution, as an evidence of his repentance and reconciliation to Rome; and though his heir litigated the bequest, yet eventually its trustees established their claim for an annual payment of £500.

The changes also that have been made in the amount of the grants from year to year, prove, that whatever understanding may have been originally come to between certain members of a coalition government and the projectors of the seminary, parliament does not stand committed by any such pledge, but is free to take that course which the voice of the country may dictate.‡

* 35 Geo. III. cap. 21. Irish Stat. vol. xvii. 511.

† Eighth Report of the Commissioners of Irish Education Inquiry, pp. 5, 6.

‡ "Account of the annual parliamentary grants to the Roman Catholic College of Maynooth:—1796—£7759 2s. 1½d.; 1797—£6790; 1798—£9700; 1799—£9993; 1800—£4093 10s.; 1801—£5820; 1802—£7760. The same sum was annually voted till 1808, when £12,610, being £4850 extra, were given, to enable the trustees to erect buildings, capable of containing fifty additional students. In

Before we proceed to consider the results of this educational experiment, we will first describe to our readers the situation of the college and the general appearance of the place where it has been made.

The market-town of Maynooth is in the province of Leinster, county Kildare, about twelve miles north-west of Dublin, and has nothing to recommend it to the notice of the traveller but the college in question, which stands near the church; though separated from the town by a large open area, which is kept in good order. "The buildings form three sides of a quadrangle, containing a chapel, a refectory, a library, lecture-rooms, and the apartments of the professors and students; and though they present in the distance rather an imposing front, yet when approached, they are a mean, rough-cast, and white-washed range, standing without one architectural recommendation, on a dull and gloomy flat."*

We shall now avail ourselves of observations from the pens of two competent and liberal visitors, whose independent but concurring testimony will have its due influence. We refer to the late Mr. Henry D. Inglis, and the Hon. and Rev. Baptist W. Noel.

"Provided with a satisfactory letter to the then vice-president, Mr. Montague, I, of course, found," says the former gentleman, "a courteous reception, and much apparent willingness to communicate every information. When I visited Maynooth the number of students somewhat exceeded four hundred. They are admitted at an early age; and when first received into the college, must possess some knowledge of Latin. The course of study at Maynooth is arduous, and, as laid down in the Report of the Commissioners on Education, very extensive. I was shown this report, in answer to my interrogatories as to the course of education; and I confess I was greatly surprised to find it so varied and so liberal. But upon a little further questioning, I learned that this course is not adhered to; and that only as much of it is followed, *as can be accomplished*: these were the words used, from which I infer that the course of instruction is entirely optional with, and varies at the pleasure of, the heads of the college; and that whoever forms any opinion of the course of education pursued at Maynooth, from what he has read in the Report of the Education Commissioners, will fall into grievous error."—*Inglis's Ireland in 1834*, vol. ii. 332, 333.

"The superintendence and instruction of the students is committed to the following officers—a president, vice-president, two deans, a librarian, a bursar, and nine professors. In 1826, there were 391 students, of whom 250 were maintained by the grant, 110 were pensioners, 20 were bursars, and 11 were in the Dunboyne class. The number of students is now increased to 450. No one of these young men can be admitted to the college without the recommendation of his bishop, who holds an annual examination of candidates within his diocese, and recommends whom he thinks fit. To the bishops also is allotted the right of naming the 250 students who are

1809 it was reduced to £8973, although Sir John Newport moved for £13,000, and that sum was continued till 1813, when it was increased to £9673, since which that grant has been annually repeated until now.

* Hon. B. Noel's *Ireland* in 1836.

maintained by the grant, in the following proportions; the provinces of Armagh and Cashel present each 75 students, and those of Dublin and of Tuam, each 50."

"At his admission, each pensioner is said to expend as follows:—

Outfit and journey	£17
Furniture and college dress	10
Deposit.....	9
Yearly pension.....	21
Sundries	12
	<hr/>
Total	£69
	<hr/>

"From this sum must be deducted for each of the free students, the £21 pension, making their first year's expences £48. It may be seen by this statement that the students cannot be taken from the lowest class.

"They are usually admitted about the age of seventeen, and continue about six years in the college. The first three they pass through the class of rhetoric, the logic class, and the class of mathematics; and they then enter the class of theology, in which they continue likewise three years. At the end of the first year of theology, the student, being now twenty-one years of age, is usually made sub-deacon: the second year, he is made deacon: and the third year he is ordained priest. Some students come at an earlier age, and are placed in the humanity class, which is one year below the rhetoric; and occasionally they come later. In the one case the academical course would be seven years, in the other, it would only be five, or even less. For the lowest class a youth should have read *Cæsar's Commentaries*, *Sallust*, *Virgil's Eclogues*, and parts of *Cicero*. For the higher humanity class he must be conversant with *Cicero*, *Livy*, *Horace*, *Virgil*, *Juvenal*, *Xenophon*, and *Homer*. For the logic class he must likewise have read parts of *Tacitus*, *Demosthenes*, and *Longinus*. One year is devoted to mathematics, in which they are expected to make themselves well acquainted with arithmetic, with the elements of algebra, with a treatise on geometry, with plane and spherical trigonometry, with the elements of mechanics, and with astronomy. Youths under twenty years of age are expected to learn this in one year. I can remember my freshman's year at Trinity College, Cambridge, and believe that the majority of these students must know about as much on these subjects at the end of the year as at the beginning, and no more. The course of theology, on the other hand, seems to be very Romish. Ten Latin treatises are to be waded through. 1. *De Religioni*. 2. *De Ecclesiâ*. 3. *De Mysterio S. S. Trinitatis*. 4. *De Sacramento Penitentia*. 5. *De Sacramentis in Genere*. 6. *De Actibus Humanis*, &c. 7. *De Præceptis*, &c. 8. *De Simonia*, *de Censuris*, *et Irregularitatibus*. 9. *De Ordine*, *et de Matrimonio*. 10. *De Baptismo*, *de Confirmatione*, *de Extremâ Unctione*; and then at the end of the 10th tract comes, *De gratiâ Dei*, *et de Deo*! What a mass of reading apparently upon forms, and ceremonies, and sacraments, and discipline! and what omission of all that constitutes the essence of the Gospel! On the fall of man, on the atonement of Jesus Christ, on justification, on the work of the Spirit, on the promises of the Gospel, on regeneration, on sanctification, on devotedness to the will of God, on communion with God, and on heavenly happiness, they appear to read *almost nothing*! All the life, all the thoughts, and all the heart of the Roman Catholic priest, are to be devoted to the mass, to the seven sacraments, to the precepts of the church, to the confessional, and to extreme unction, &c.; with these, therefore, must his ten tracts, and his three years of theology be chiefly filled. Scripture is not, however, wholly concealed from their view. There is a professor of Hebrew and of sacred Scripture, whose duty it

is to give the whole theological class, containing 200 students, two lectures every week on Scripture. In 1826, the professor, Mr. Browne, lectured on the whole of St. Matthew and St. John, on the Epistles to the Romans, to the Galatians, to the Corinthians, to the Hebrews, to Timothy, and to Titus, and on those of St. Peter too. On the Old Testament he had rarely time to enter."—*Noel's Ireland* in 1836, pp. 338—343.

"The Maynooth discipline is severe. The students rise at five in the summer months, and at six during the winter. Their rule of domestic discipline, in true Roman Catholic style, orders, 'on the signal being given, and the Benedicamus Domino being heard, let each person answer Deo Gratias, and immediately let him arise from bed, and making the most holy sign of the cross, let him put on his clothes, and as soon as he has done so, let him employ himself sedulously for the space of half an hour in washing his hands, adjusting his bed, and in making up his room.' They then assemble in the chapel for morning prayer, after which they study till eight, and then attend mass. Mass is followed by breakfast. From half-past nine till half-past ten they study; from that time till half-past eleven they attend lectures. From twelve till two they study, and from two to three attend lectures; then follows dinner and exercise till five. From five till eight they study; at nine they assemble for evening prayer, after which they retire to their rooms, and must be in bed by ten. The relaxation in the midst of these studies is rather triste. Behind the college is a square space, and beyond this a gravel walk for a quarter of a mile. Here they make their melancholy promenade, unless they play at ball or at prison bars. If any student should pass the boundaries of the college without leave, or designedly withdraw himself from the body of the students on the public walk, or from the eyes of the person to whose charge he may have been committed, he is liable, by the college statutes, to expulsion. He is liable to the same punishment if he should bring into the college 'books or writings tending to calumniate the Roman Catholic religion,' &c., or use any books forbidden to the entire community by the president or dean. To render the surveillance more complete, all letters, in or out, pass through the hands of the dean, who has the right of opening them, but does not exercise it. By night and day, too, the deans have the right of entering every apartment; and by the statutes they are enjoined to do so at least twice a fortnight, when they are to examine their books, and, with the president's consent, even their desks and papers."—*Ibid.* pp. 348—350.

"No conversation is allowed," says Mr. Inglis, "during breakfast and dinner. Some individual is appointed to read aloud: sometimes it is history that is read, sometimes the lives of saints; but I have reason to think that the latter is the usual kind of reading. From the moment of meeting at supper, until meeting again at breakfast, there is total silence, in order, as I am told, that meditation might have its due effect. By study, is meant preparation for lecturing; and students may either study in their own rooms, or in the library; but they are not permitted, as at Carlow, to study in the open air. In the library, which I visited, all the books are open, and there is apparently free access to them. The books are chiefly theology, sacred biography, philosophy, history, and some few travels. I glanced at the shelves with some attention, and saw no work improper, by its levity of character, for the perusal of a minister of religion; and yet I was informed that a strict watch is kept on the studies of the students; and it is soon discovered if their studies be improper! Now, what is the inference to be necessarily drawn from this admission? What are the studies that require so much watching? What are considered improper studies? No fictions are there, nor profane poetry, nor the lucubrations of freethinkers. I saw only the standard histories, and most unexceptionable works of

Christian philosophers: from which, then, it necessarily follows, that history, philosophy, and discovery,—that all books not strictly theological,—all, in short, by which the mind can be informed and enlarged,—are considered to be '*improper studies*.'

"As to the precise nature of the studies and lectures, I could obtain no accurate information. I have already said, that in answer to my inquiry, I was shown the printed course contained in the Commissioners' Report; but that this imposing enumeration of studies was afterwards admitted to be an enumeration, and nothing more; and coupling this with the kind of reading alone permitted in the library—amounting nearly to a prohibition of all but theological studies,—we are, perhaps, entitled to conclude, that the lectures are almost exclusively directed towards the maintenance of the Catholic faith."—*Inglist's Ireland*, vol. ii. 334—336.

Who that has read of the free and animated discussions of the youthful Arnold, with the fledgling Puseyites of Corpus Christi College; or who that can recal the healthy intellectual excitement which the unrestrained conversations and regular debates of our dissenting colleges produced on his opening mind, but must pity these poor youths, doomed either to extinguish in their breasts all the warm emotions and generous feelings of a rising manhood, or to assume the garb of sanctity, though conscience reproaches them as surplised deceivers?

"When I visited the college it was vacation: forty or fifty students were still however in residence. They were generally athletic youths, with good countenances, and with all the appearance of robust health. Several were dressed as priests. Their caps and gowns are very much like those of the smaller colleges at Cambridge: and although the statutes prescribe '*Neve ipsi vestibus dilaceratis in publicum prodeant, ut agrestem fugiant negligentiam*,' many of the gowns were indescribably ragged, and occasionally I observed a yawning rent at the knee. I had heard something of the dirt of the place. This, if true, is a great disgrace to the college, not only because it is ungentleman-like, but especially because it is one of the duties of the priesthood to raise the habits of the poor from dirt to cleanliness; from disorder to neatness; and how shall the priest do this if he be himself slovenly and dirty?"—*Noel's Ireland*, pp. 350, 351.

"The students are allowed, if they desire it, two months' leave of absence during the summer. I inquired if it ever, or often happened, that youths changed their views, acquiring during their absence a relish for the world, or perhaps disinclined for a life of celibacy: and it was candidly enough admitted, that this happened every summer; and that during the present year's vacation, five or six had withdrawn from the novitiate. The reason usually given for this step by such individuals is, that they find '*Providence has not destined them for the life*.' I was also told, that when the college was first instituted, backsliding was of very frequent occurrence; and the reason for this, assigned by my informant, was, that there were then a greater number of individuals candidates for the priesthood, who had, in a worldly sense, better prospects. The Catholic students of Maynooth now, with few exceptions, belonging to the lower classes of Catholic landholders, have been accustomed to regard the parish priest as a being almost of another nature, and with no prospect of independence as a cultivator of the land. He has nothing to tempt him from the course which he knows will place him in a higher sphere than

all around him; and perhaps even transfer to himself the respect which he, and all his parish, had been accustomed to pay to another."

"The nominal expenses of a student at Maynooth, are twenty guineas stipend for the first year, with eight guineas entrance money. The stipend of £21 pays for commons, lodging, and instruction: nominally, a payment of £21 is required yearly; but in point of fact these stipends are not exacted—sometimes not at all—and very rarely a continuance of them beyond the first year, from the lower students. This is, of course, optional with the heads of the college, who will certainly not permit the priesthood to lose a promising member, owing to the difficulty of paying the stipend. It is evident, however, that the expenses of an education at Maynooth form no obstacle to the probations of the lower classes. An Irish landowner, be he rack-rented ever so much, will contrive to scrape together £20 or £30, in order that his son may be a priest: he will starve himself and his family to accomplish this; he will work late and early, and run in arrear with his landlord. This is the great object of ambition, and it is accomplished at any sacrifice."—*Inglis*, ii. pp. 342, 343.

How far the attempt to raise up in their native isle, a loyal and respectable priesthood, has succeeded, yet remains to be considered. Mr. Gifford, in his *Life of Mr. Pitt*, states, on the authority of Dr. Duigenan, not only that within three years of the establishment of Maynooth College, many of the students joined the rebellion, and fought in the battle of Kilcock, but that Dr. Hussey, the first president, and the titular bishop of Waterford, published "A Pastoral Letter," previous to the outbreak of 1798, charged with treason and rebellion, in consequence of which he was obliged to fly that kingdom, and is said to have died in exile. "Certain it is that sixteen or seventeen were expelled from the college on account of rebellion; but the governors waited with *becoming prudence* till the rebellion was suppressed, before they executed this act of necessary and political severity."*

"I entertain no doubt, that the disorders which originate in hatred of Protestantism, have been increased by the Maynooth education of the Catholic priesthood. It is the Maynooth priest who is the agitating priest: and if the foreign educated priest chance to be a more liberal-minded man, less a zealot, less a hater of Protestantism, than is consistent with the present spirit of Catholicism in Ireland, straightway an assistant, red hot from Maynooth, is appointed to the parish; and, in fact, the old priest is virtually displaced. In no country in Europe,—no not in Spain,—is the spirit of Popery so intensely anti-Protestant as in Ireland. In no country is there so much zeal and intolerance among the ministers of religion. I do believe, that at this moment, Catholic Ireland is more rife for the re-establishment of the Inquisition than any other country in Europe."—*Ibid.* ii. pp. 341, 342.

On the comparative influence of a domestic and foreign system of education upon the character and manners of the priesthood, Mr. Inglis makes the following remarks:—

* Gifford's *Life of Pitt*, vol. v. 387, 388.

"I made free to repeat to the vice-president, an opinion I had very often heard expressed; and indeed I may say very generally held amongst the Protestants of Ireland—that since the institution of Maynooth, the Catholic priesthood had deteriorated, and that a priest educated at Maynooth might be at once distinguished from the priest of former days by his less amenity of manners and less liberal sentiments; the result of a more exclusive, more severe, and more contracted system of education pursued at Maynooth. I need scarcely say, that these were not admitted to be facts; and as I could at that time speak only from hearsay, I was fairly enough requested to judge for myself in the course of the journey which I was about to make. But my assertions, or rather my repetition of the assertions of others, was also met by some counter-statements. I was told that France and Spain were not in past days countries where liberal sentiments were likely to be imbibed; —I was told that the opportunity of mixing with the world, two months in every year, is a great advantage to the student of Maynooth; and I was told also, that the education of Maynooth is greatly superior to that formerly required by the candidates for the priesthood, who travelled into foreign countries, and who not being able to pay the expenses of a foreign education, got themselves ordained and supported themselves by saying masses. It may be very true that liberal sentiments of a certain description were not likely to be gathered on the continent, thirty or forty years ago. But surely, that species of liberality which may, perhaps, more properly be called charity, and that knowledge of the world and mankind which is requisite towards the understanding of oneself, are, and must always have been, more likely to be acquired by a residence in a foreign country, by mixing with persons of all nations, by the yielding of tastes and habits, consequent on a residence abroad; by the knowledge imperceptibly gained by merely keeping the eyes open in a foreign country, and even by the mere journeying to and fro, than by returning from the seclusion of Maynooth two months in the year, to the farm-house and remote parish, where the only change likely to be wrought in embryo priests is an increase of self-sufficiency.

"But I obeyed the request which was made to me: and in the journey which I subsequently took, I had ample opportunity of forming comparisons between the priest of olden times, and the priest of Maynooth; and with every disposition to deal fairly by both, I did return to Dublin with a powerful conviction of the justice of the opinions which I had heard expressed. I found the old foreign-educated priest, a gentleman; a man of frank, easy deportment, and good general information; but by no means in general so good a Catholic as his brother of Maynooth; he, I found, either a coarse, vulgar-minded man, or a stiff, close, and very conceited man; but in every instance, popish to the back-bone; learned, I dare say, in theology, but profoundly ignorant of all that liberalises the mind: a hot zealot in religion; and fully impressed with, or professing to be impressed with, a sense of his consequence and influence. I need not surely say, that I found exceptions; but I found some, whom the monkish austerities, and narrow education of Maynooth, had left unscathed; and that I found very many,—I might say, the greater proportion,—who, notwithstanding the defects of education which clove to them, were charitable, and heedful of the poor, and who grudged no privations in the exercise of their religious duties."—*Ibid.* ii. 338—341.

We have not yet touched upon another important topic, the character of the instruction given at Maynooth, and now find that we have no space for observations thereon. Suffice it then, to say, that amongst other class-books which the president, Dr. Crolly, stated to the Commissioners, that the students use, are Dalahogue's Dogmatic

Tracts, Bailly's Moral Tracts, Cabassutius on the Canon Law, and that these works have been carefully examined and by extracts proved beyond dispute, to be IMMORAL, ANTI-SOCIAL, DISLOYAL, AND UN-SCRIPTURAL.*

Now Sir Robert Peel intends "to propose a liberal increase in the grant to this college, *unaccompanied by any restrictions or regulations as to religious doctrines, which would diminish its grace and favour*;"† and he proposes, too, to do it by bill, and so to remove the increased allowance to that establishment from the inconvenience of an annual discussion. The charges of repairing the buildings, which it seems are from time to time to be paid by the country, will, however, be brought in with other estimates.‡

Believing that the passing of such an act will be fraught with danger to the best interests of Ireland and the empire, we will now offer a few closing remarks, to induce our readers to unite with their fellow-Protestants of every denomination, in the most strenuous opposition that the constitution will permit, to this most unprincipled design.

FIRST, it must be seen from the preceding narrative, that no compact exists between the parliament and the Roman Catholics of Ireland, to maintain this institution at the public expense. The penal laws against foreign and domestic education were the very worst part of the old code—in fact, as Mr. Burke has well said, "were part of a horrible and impious system of servitude,"§ from the restraints of which the Catholics were too happy to escape, and to obtain permission to educate their priesthood at home, to think of, much less to stipulate for, an endowment from the State.

The proposal of erecting a few sizarships in the college at Dublin, for the education of Roman Catholic clergymen, was perhaps the greatest stretch of liberality that was then dreamed of. Nor did the Act of Union bind the imperial parliament to pay the grants, which during preceding years had been voted by the Irish House of Commons, but they were from time to time submitted to the decision of parliament; and thus several votes that were annually made by the Irish Commons have been discontinued, though they were to uphold Protestant foundations. Yet no one has declared that such a change violated the Act of Union.

SECONDLY, it is most certain that a country essentially Protestant,

* See "Maynooth College: or, The Law affecting the Grant to Maynooth, with the nature of the instructions there given, and the Parliamentary Debates thereon. By James Lord, of the Inner Temple, Esq.:" a book to which we are indebted for several facts embodied in this paper.

† Debate on the Address, February 4th, 1845.

‡ Debates, March 19th, 1845.

§ Letter to a Peer of Ireland.

and upholding at a vast annual cost "one Protestant episcopal church, called the United Church of England and Ireland," cannot, with any regard to consistency, educate a Romish priesthood.

"When we are to provide for the education of any body of men," says Mr. Burke, "we ought seriously to consider the particular functions they are to perform in life. A Roman Catholic clergyman is the minister of a very ritual religion: and by his profession subject to many restraints. His life is a life full of strict observances, and his duties are of a laborious nature towards himself, and of the highest possible trust towards others. The duty of confession alone is sufficient, to set in the strongest light the necessity of his having an appropriated mode of education. The theological opinions and peculiar rites of one religion never can be properly taught in universities, founded for the purposes and on the principles of another, which, in many points, are directly opposite. If a Roman Catholic clergyman, intended for celibacy and the functions of confession, is not strictly bred in a seminary where these things are respected, inculcated, and enforced, as sacred, and not made the subject of derision and obloquy, he will be ill fitted for the former, and the latter will be indeed in his hands a terrible instrument."—*Letter to a Peer.*

This is doubtless true, and therefore if all the honours and emoluments of Trinity College, Dublin, were accessible to candidates for the Roman Catholic priesthood, they must still have close colleges like Maynooth, where the mysteries of celibacy and confession can be *safely* taught after the improved method set out in the text-books of Delahogue, Bailly, and Peter Dens. But then the question recurs—How can a premier who has sworn himself, and heard his royal mistress swear, that the leading doctrines of the Romish Church "ARE SUPERSTITIOUS AND IDOLATROUS," propose to the country to enlarge and perpetuate a grant to teach those very dogmas? Does he wish to diffuse and perpetuate these gross errors? or is he a man of mere expediency, who can "organise hypocrisy," and sacrifice all principle at the altar of political ambition?

THIRDLY, But these fatal concessions are unnecessary, and will fail of accomplishing the political purposes of their advocates. They are unnecessary; for the Roman Catholics of Ireland can now support their own institutions. We have seen, on the testimony of Mr. Burke, that the Irish College at Paris derived the greater part of its revenues from the benefactions and legacies of priests who had been educated there. And celibacy and abstinence are, we suppose, still practised by the Irish priesthood, who have greater opportunities of acquiring wealth by the economy of their order, than their predecessors had sixty years ago. For the Roman Catholic people of Ireland are no longer in the abject poverty which marked their condition then. Now they possess the means and the disposition also, to contribute largely to support popish missionaries, who have been sent to Australia, Canada, and the valley of the Mississippi. From six to eight thousand pounds per annum have been remitted from Dublin to Paris in

aid of the funds of the *Œuvre de la Propagation de la Foi*.* Besides this, in 1841 Dr. Murray, Roman Catholic Archbishop of Dublin, submitted the plan of a college to educate Irish priests for foreign missions to the Sacred Congregation of the Propaganda at Rome, and received its sanction and the apostolic benediction of "His Holiness," on the "Catholic Missionary College of All Hallow Drumcondra, Dublin." "Through the goodness of God, and the generous charity of the faithful," says their advertisement, "the above splendid building, standing on a retired demesne of twenty-four acres in the immediate vicinity of Dublin, and capable of accommodating two hundred students, was founded and opened as a college in October, 1843." These efforts, added to their large annual tribute in the form of "rent," to Mr. O'Connell, show that if national assistance were withdrawn, Maynooth would not want support, though now the Roman Catholics of Ireland permit it to be in the condition described by Lord Montegale, and meanly sue *in forma pauperis* for money from the public exchequer for its support.

"There were five hundred students," said his lordship, "two hundred and fifty of whom were supported out of the Government grant of £9,000 a-year, or at the rate of £23 a-year, less than they would give a menial servant, who had clothing, food, and shelter beside. Sometimes this allowance was shared by two persons. Three or four students occupied the same room, and everything was out of repair. The students are prepared too rapidly, and the demand increases. There is no apparatus for scientific teaching, and the place is more like a union workhouse than a college. Now, Government might easily remedy all this, and by the extension of the grant prove to the people their sympathy, while they liberalised the character of the priesthood. £700,000 had been spent on the charter schools, which their own agents condemned, and £780,000 on the founding hospital, which had been acknowledged a nuisance. Similar liberality to Maynooth would do more good than much that was clamoured for."†

But neither the Irish people, nor the Romish priesthood, will be satisfied with the enlarged grant. Mr. O'Connell has recently said, that £70,000 per annum ought to be granted instead of £28,000; and the magnificent plan recently published in Dublin by the Rev. Mr. Leahy, of Thurles College,‡ for setting up a training seminary, preparatory to Maynooth, in each of the twenty-two popish dioceses of Ireland, will require as large a grant to carry it out. But Mr. O'Connell further says, that it will be received *without thanks*, and that it will not have the slightest effect in "bribing or seducing any one." No; the Romanists aspire to be the established church of Ireland; and, whilst the principle of an establishment is recognised

* The amount from Ireland for 1844, as reported in the French papers, was 181,905 francs, or £7579. 9s.

† Debates—House of Lords, March 12th, 1844.

‡ Thoughts on Academical Education, &c.

in Ireland, they have on Dr. Paley's theory a right to be established. "If the dissenters from the establishment become the majority of the people," says that philosopher, "the establishment itself ought to be altered or qualified." But the Protestant Episcopal church in Ireland does not, perhaps, comprise much more than a sixteenth part of the Irish people, and, therefore, such a change is politically inevitable. Sir Robert Peel is a far-sighted statesman, and he proposes, we imagine, to prepare for it by such measures as are now contemplated. To avert, then, the calamity of a popish establishment, Protestants must speedily consent to have no establishment at all, and emulate the devotedness of the Russians, who, to save the empire, burned their own venerated Moscow rather than provide winter quarters for the legions of Napoleon within its walls. An establishment of the Protestant religion is no part of Protestantism; is only considered as the means of inculcating it. But there has arisen a state of things in Ireland, which not only renders the teaching of Episcopalian Protestants inoperative, but which threatens to employ the resources which the state has appropriated for its use, to its very subversion. We earnestly entreat our evangelical brethren of the Church of England to connect this fact with the semi-popish movements in their own communion, and to say whether they had not better consent to have no establishment at all, lest, in a few years, we have a popish establishment.

FINALLY, it must be obvious to all evangelical Christians, that in this country the Protestantism of party is at an end. The Whigs appropriated that time-hallowed name to themselves whilst it served their purpose, and then their Tory opponents won royal favour and popular support by shouting at the top of their voices "No Popery" too. And now we see both the Whigs and Tories, at the bidding of a time-serving-expediency, prepared to sacrifice Protestantism itself to patronage and place. We have no faith in worldly politicians of any class, as the advocates and defenders of the truth. Our only hope, under God, is in the zeal and union of earnest, spiritual Christians—"the sacramental host of God's elect"—and we would say—"To your tents, O Israel!" Rome has now her Jesuit emissaries throughout the empire—and their underlings secretly do her bidding in all departments of society. The church, the court, the parliament, the universities, and the journals are all tainted by their fatal influence. We, therefore, entreat our readers of every class not to be discouraged by the ribaldry of the newspapers, the contempt of the liberals, or the coldness of their parliamentary representatives; but to act worthy of their fathers, and to leave no effort untried to awaken the sleeping energies of all true Protestants to one great national and triumphant resistance of this most unprincipled effort, and to prove to the world that the Reformation of England was not achieved in vain.

MEMORABLE DAYS IN APRIL.

- April 2, 1705. John Howe died.
- " 3, 1573. George Herbert born.
- " 4, 1549. Fagius and Bucer leave Strasburg for England.
- " 4, 1550. John Knox defends himself before Tonstall.
- " 4, 1819. Great earthquake in Chili.
- " 5, 1556. Conrad Pellican, Hebrew professor at Zurich, died.
- " 5, 1729. David Nitschman died in prison at Olmutz.
- " 5, 1811. Robert Raikes, the founder of Sunday-schools, died.
- " 6, 1592. Greenwood and Barrowe executed.
- " 7, 1546. Frederick Myconius died.
- " 11, 1612. Edward Wightman burnt at Lichfield by "Bishop" Neile.
- " 11, 1708. Francis Tallents, of Shrewsbury, (ejected in 1662,) died.
- " 12, 1667. Philip Henry bereaved of his first-born son.
- " 12, 1829. Felix Neff died.
- " 13, 1525. The Lord's supper substituted for the mass at Zurich.
- " 13, 1829. Catholic emancipation passed.
- " 15, 1661. The Savoy conference first met.
- " 16, 1742. The first Indian baptism at Shekomeko. Tschoop baptized.
- " 17 and 18, 1521. Luther appeared before the diet of the empire at Worms.
- " 18, 1587. John Fox, the martyrologist, died.
- " 19, 1529. The "Protest" at Spires.
- " 19, 1560. Melancthon died.
- " 20, 1558. Bugenhagen died.
- " 20, 1695. John Howe's Letter to Mr. Spilsbury, respecting the dissensions at Pinner's Hall.
- " 20, 1718. David Brainerd born.
- " 20, 1585. Pope Sixtus V. elected.
- " 24, 1547. The victory of Charles V. over John Frederick, "the magnanimous," elector of Saxony, at the Mühlberg.
- " 26, 1654. John Shuttlewood ordained.
- " 26, 1660. Philip Henry married.
- " 26, 1843. The Lancashire Independent College opened.
- " 30, 1662. Queen Mary II. born.
- " 30, 1812. Dreadful volcanic eruption at St. Vincent.

The present list adds two to the instances of providential visitations noticed in our March paper. We refer to the reflections there offered as equally suitable to these. It is to be feared that the daily and hourly care of Him in whom "*we live and move and have our being,*" is, like all the blessings of His providence, too generally overlooked as a thing of course. But true religion will endeavour to keep the Author of our mercies continually in mind, and cherish an habitual spirit of dependence upon Him and resignation to His will.

This month also reminds us of some interesting facts connected with the history of the Reformation. The earliest of these is the appearance of Luther before the imperial diet at Worms. The history of this transaction is well told by D'Aubigné, *History of the Reformation*,

book vii., especially chapters 8 and 9. It is one of the finest instances of moral courage recorded in history. The better qualities of Luther's mind—his love of truth, his fortitude, and his constancy—were on this occasion fully drawn out, along with a temper and moderation too unusual with him, and which adorned without impairing them. On the 17th of March, (his first appearance before the diet) he admitted his authorship of various works which bore his name, and craved that he might reply as to his willingness to retract them and their contents, "without doing prejudice to the word of God." On the following day he delivered his explicit answer, first in German, and afterwards in Latin; and concluded his defence with the memorable confession:—

" 'Since your most serene majesty, and your high mightinesses demand a simple, clear, and explicit answer of me, I will give it. I cannot submit my faith either to pope or councils, since it is as clear as the day that they have often fallen into error, and even into great contradiction with themselves. If then I am not convinced by testimonies from Scripture, or by evident reasons; if I am not persuaded by the very passages I have cited; and if my conscience be not thus made captive by the word of God, *I can and will retract nothing*: for it is not safe for the Christian to speak against his conscience.' Then casting a look round on the assembly before which he stood, and which held his life in its hands, he said:—'HERE I TAKE MY STAND. I CAN DO NO OTHERWISE—SO HELP ME GOD! AMEN!'"—*D'Aubigné*, book vii. ch. 9.

Considering the object which we have in view in preparing these papers, we cannot suppress the very impressive and valuable statements of *D'Aubigné* respecting the true and hidden source of Luther's fortitude. He had been cheered by many of his friends, and by some even who had not embraced his principles, but who admired his courage, on his way to the diet. Vast numbers had welcomed him to Worms with acclamations. Ulrich von Hütten had written from Ebernberg to encourage him, and Bucer had come from the same place to remain with him while he was in the city. "But," says *D'Aubigné*—

"Luther sought his strength elsewhere than among men. 'He who, when attacked by enemies, holds the buckler of the faith,' he said one day, 'is like Perseus holding the Gorgon's head: whoever beheld it was a dead man. Thus ought we to present the Son of God to the ambuscades of the devil.' He had some moments of uneasiness on that morning, during which God's face was veiled from him. His faith drooped, his enemies multiplied before him, his imagination was struck with the fearful prospect. . . . His soul was like a ship tossed about and shivering in the most violent tempest, now sinking into the abyss, now heaved up into the heavens. In that hour of bitter anguish, in which he drank of Christ's cup, and which was for him a Garden of Gethsemane, he flung himself on his face upon the ground, and uttered those broken cries, whose meaning would be inconceivable by us, did we not consider the depth of anguish out of which they rose to God. 'God Almighty! Eternal! How terrible is the world! how it gapes to swallow me up! and how little confidence I have in thee! . . . How weak is the flesh, and how strong is

Satan! If it is in what is strong in the world's thought I must put my trust, I am undone. . . . The bell is cast . . . the judgment is pronounced! O God! O God! O thou my God . . . aid me against all the wisdom of the world! Do so: thou must do so . . . thou only . . . for it is not my work, but thine. I have here nothing to do: I have nothing to strive about with these great ones of the world. I too would fain pass happy, tranquil days. But the cause is thine . . . and it is just and eternal. O Lord, be thou my aid. Faithful God! Unchanging God! I rely on no man. It is in vain. All that is of man totters. All that proceeds from man fades away. O God! O God! . . . hearest thou not . . . My God! art thou dead? . . . No! thou canst not die . . . thou but hidest thyself. Thou hast chosen me for this work: I know it. Then act, O God!—Keep thee by my side for the name of thy well-beloved Son Jesus Christ, who is my defence, my buckler, and my fortress.'

"After a moment of silent struggling, he continues thus—'Lord! where art thou? O my God! where art thou? O my God! where art thou? . . . Come! come! I am ready . . . I am ready to quit my life for thy truth . . . patient as a lamb: for the cause is just, and it is thine. I will not withdraw from thee now, nor in all eternity. . . . And though the world should be filled with devils,—though my body, which is yet the work of thy hands, should be forced to bite the dust . . . to be stretched on the ground . . . cut in pieces . . . reduced to powder . . . *my soul is thine*. Yes, I have thy word as a warrant for this. Thine is my soul. It will dwell eternally near thee. Amen. O God, help me. Amen!'

"This prayer," D'Aubigné truly says, "unfolds to us Luther and the Reformation. History here raises the veil of the sanctuary, and shows us the secret place, where courage and strength were communicated to this humble and insignificant man, who was God's instrument in piercing the souls and thoughts of men, and in beginning the new times. Luther and the Reformation are here taken in the fact. We discover their secret springs. We perceive wherein lay their power. This cry of one who sacrifices himself to the cause of truth, is to be found in the collection of papers relative to the appearance of Luther in Worms, (No. XVI.) amongst the safe-conducts and other documents of that kind. Some one of his friends no doubt heard it, and preserved it to us. In our judgment, it is one of the most beautiful documents of history."—*D'Aubigné*, book vii. ch. 8.

The 19th of April, 1529, is celebrated for the "protest" whence the evangelical reformers of Germany, in the first instance, and subsequently all who deny the ecclesiastical authority of Rome, have derived the name of Protestants. Though the name is become thus general, it is still in Germany frequently restricted to the Lutherans, or those who adhere to the Augustan confession, as distinguished from the Reformed, who hold more simple views respecting the Lord's supper. Melancthon was one of the principal Lutherans who appeared at Spire; and he died on the same day of April, 1560, thirty-one years after this remarkable occasion.

The next event we notice is the substitution of the Lord's supper for the mass at Zurich, which took place April 13, 1525. We must refer for the particulars to D'Aubigné, who narrates a very singular dream, which Zwingle is said to have had on the night of the 11th, after a vehement discussion of the propriety of such a step before the council, and the passing of a decree in favour of it. He dreamed that

he was disputing with Am-Grüt, and that he could not reply to his principal objection. Suddenly, an individual appeared before him, and said, "Why dost thou not cite Exod. xii. 11—*'ye shall eat it in haste, it is the Lord's passover?'*" Zwingle awoke, sprang out of bed, took up the Septuagint version, and found in it the same word, ζῶν, (is) the meaning of which, in this place, it is universally admitted, can only be "signifies." Zwingle having said, when describing this dream, that he did not recollect whether the individual who gave him the suggestion was dark or light, his adversaries took occasion to ascribe it to the devil. But were this objection as reasonable as it is otherwise, the argument is a sound one, for the Scripture cannot be broken. Accordingly, after a sermon from the text by Zwingle, on the morning of the 13th, the altars having disappeared to make way for the simple tables covered with bread and wine, the deacons read the passages of Scripture relating to the sacrament; and the pastor addressed an earnest exhortation to the flock, calling on all those who by persisting in sin could pollute the body of Jesus Christ, to withdraw from that holy supper. The people knelt down, bread was brought on large wooden platters, and every one broke off a morsel. The wine was passed round in wooden cups. "Thus," says D'Aubigné, "the simple celebration of the Lord's death seemed to diffuse again the love of God, and the love of the brethren through the church. The words of Christ Jesus were again spirit and life."

It is something of a coincidence, that the occasion of Knox's summons to appear before Tonstall, was his preaching against the mass. He had been sent down by King Edward's privy council to preach at Berwick-upon-Tweed, and his uncommon zeal soon brought him into trouble. He pleaded his cause so successfully, however, on the 4th of April, 1550, before Tonstall and the clergy of the diocese, that he was relieved from further persecution on the subject. An account of the transactions may be found in M'Crie's *Life of Knox*, and Middleton's *Memoirs of the Reformers*, vol. ii.

The arrival of Bucer and Fagius in England, reminds of the gracious care which God takes of his church even in times of the greatest perplexity, and shows how even persecution may be made subservient to the cause of truth. The reverses of the Protestants, through the victory obtained by Charles the Fifth over the elector of Saxony, and the submission of the landgrave of Hesse Cassel, occurring just about the time of Edward the Sixth's accession to the English throne, many Protestants sought refuge in England, and Cranmer was enabled to obtain the assistance of several very distinguished foreign divines in the reformation of this country. Bucer was appointed professor of divinity at Cambridge, and devoted himself to the exposition of the New Testament. Fagius, who was a distinguished Hebrew scholar, was to have expounded the principal books of the Old Testament.

Both of them, indeed, died within two years of the time of their reaching England. John Alasco, however, laboured with great success in London, and Peter Martyr, in Oxford, until the accession of Mary: the benefit indirectly reaped in England, therefore, from the distresses of the Protestants abroad, may on the whole be estimated as very considerable. Various interesting particulars respecting the arrival of Bucer and Fagius, their labours in England, and their deaths, are narrated in Melchior Adam's "*Vitæ Germanorum Theologorum.*"

The particulars of Barrowe's and Greenwood's sufferings are so well narrated in an article on the "Pilgrim Fathers," communicated to the *British Quarterly Review*, by its distinguished editor, that we need make no apology for extracting the paragraphs relating to them:

"Among the persons apprehended in 1592, were Henry Barrow and John Greenwood. In the records of the proceedings against these recusants, the former is described as 'gentleman,' the latter as 'clerk.' Barrow was the author of a petition to parliament on behalf of himself and his suffering brethren, from which the above extracts are taken. The indictment against Barrow and Greenwood charged them with holding and promulgating opinions which impugned the Queen's supremacy; with forming churches, and conducting religious worship contrary to law; and with having indulged in libellous expressions concerning some eminent persons. On these grounds sentence of death was passed on them; and in pursuance of that sentence, they were both conveyed from Newgate to Tyburn.

"The rope was fastened to the beam and placed about their necks, and in that state they were allowed for a few moments to address the people collected around them. Those moments they employed in expressing their loyalty to the queen, their submission to the civil government of their country, and their sorrow if they had spoken with irreverence or with improper freedom of any man. They reiterated their faith in the doctrines on account of which they were about to suffer death, but entreated the people to embrace those opinions only as they should appear to be the certain teaching of Holy Scripture. When they had prayed for the queen, their country, and all their enemies and persecutors, and were about to close their eyes on the world, the proceedings were suddenly stayed, and it was announced that her majesty had sent a reprieve. The revulsion of feeling which ensued may be imagined. Consciousness of life suddenly flowed back to hearts from which it seemed to have passed away, and men as good as dead again began to live. The breathless people shared in this reflux of emotion. The condemned men gave expression to their joy as became them—the people did so in loud acclamations; and, as the victims were re-conducted from the suburbs of the metropolis to Newgate, the populace in the lanes and streets, and from the windows of the houses, hailed their return as a happy and righteous deliverance. On that day, Barrow sent a statement of these occurrences to a distinguished relative, having access to Elizabeth, pleading that, as his loyalty could no longer be doubtful, he might be set at liberty, or at least be removed from the 'loathsome jayle' of Newgate. But early on the following morning, the two prisoners were again summoned from their cells. All that had taken place on the preceding day proved to be a mockery. It was not true that the bitterness of death had passed. They had again to gather up the strength of nature which might enable them to meet that stroke from the hands of a public executioner, and thus, mentally at least, it was their hard lot to undergo the penalty of a double dissolution. They were now conveyed to the same spot with more

secrecy, and were there disposed of in the manner in which society has been wont to dispose of marauders and cut-throats.”—*Brit. Quart. Rev.* No. I., pp. 11, 12.

The baptism of Tschoop is described in Loskiel's History of the Mission of the United Brethren among the Indians in North America. This man, the greatest drunkard among all the Indians, “was the first whose heart was powerfully awakened through the grace of Jesus Christ. He asked the missionary, *what effects the blood of the Son of God, slain on the cross, could produce in the heart of man.*” Had the missionary received the most valuable present, it would not have afforded him a pleasure in the least degree equal to what he felt in hearing this question from a soul which sought salvation. Tschoop's emotion was very great when instructed respecting the sufferings and death of the Redeemer, and he soon manifested the power of Divine grace working effectually in his believing heart. His own account of his conversion is so remarkable that we must quote a part of it:—

“Brethren,—I have been a heathen, and have grown old amongst the heathen; therefore I know how heathen think. Once a preacher came and began to explain to us that there was a God. We answered—Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest. Then again another preacher came and began to teach us, and to say—‘You must not steal, nor lie, nor get drunk,’ &c. We answered, Thou fool, dost thou think that we don't know that? Learn first thyself, and then teach *the people to whom thou belongest* to leave off these things; for who steals, or lies, or who is more drunken than thine own people? and thus we dismissed him. After some time, brother Christian Henry Rauch came into my hut and sat down by me. He spoke to me nearly as follows:—I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him, &c. When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, What kind of man is this? There he lies and sleeps. I might kill him, and throw him out into the wood, and who would regard it? But this gives him no concern. However, *I could not forget his words.* They constantly recurred to my mind. Even when I was asleep, I dreamed of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place among us. I say, therefore, brethren, preach Christ our Saviour and his sufferings and death, if you would have your words to gain entrance among the heathen.”—*Loskiel*, part ii. pp. 14, 15.

At his baptism, Tschoop received the name of John; and thenceforward devoted himself to the cause of the Redeemer. His gifts, as may be inferred from the last extract, were very distinguished. His labours were greatly blessed both to Europeans and Indians. “Few,” it is said, “of his countrymen could vie with him in point of Indian oratory. His discourses were full of animation, and his words penetrated like fire into the hearts of his countrymen. His soul found a

rich pasture in the Gospel, and, whether at home, or on a journey, he could not forbear speaking of the salvation purchased for us by the sufferings of Jesus, never hesitating a moment, whether his hearers were Christians or heathen." Loskiel gives many specimens of his happy talent in addressing individuals.

"An Indian woman from Menissing paid a visit to John, and told him that as soon as she had a good heart, she would also turn to the Lord Jesus. Ah! replied John, you want to walk on your head. How can you get a good heart, unless you come first to Jesus?"—*Loskiel*, part ii. p. 77.

He laboured actively for four years, in preaching the Gospel, and otherwise promoting the welfare of his Indian countrymen, who consulted him on all occasions: and died in 1746, of small-pox.

"Shortly before his last illness, he visited Bishop Spangenberg, and addressed him thus:—'I have something to say to you. I have examined my heart closely; I know that what I have to say is true. Seeing so many of our Indians depart this life, I put the question to myself, whether I could resign my life to the Lord, and be assured that he would receive my soul. The answer was, Yes! for I am the Lord's, and I shall go and be with him for ever.' During his illness, the believing Indians went often, and stood weeping around his bed. Even then he spoke with power and energy of the truth of the Gospel, and in all things approved himself to his last breath as a minister of God. His pains were mitigated by the consideration of the great sufferings of Jesus Christ; and his departure to him was gentle and placid as that of a faithful servant, entering into the joy of his Lord."—*Loskiel*, part ii. p. 94.

The Savoy conference, which met for the first time on April 15, 1661, was a conference appointed by Charles II. ostensibly to arrange the differences between the episcopal and presbyterian parties, but really to take off the odium of measures on which the court and prelates had already determined. Twelve prelates with nine assistants were appointed on the episcopal side, and as many ministers on that of the presbyterians. Both sides were represented by some of the most distinguished men they have comprised at any period. But as the conference assembled in bad faith, so far as the episcopal party were concerned, it ended with no other fruit than mutual embittering. It is instructive as one proof out of many, of the hopelessness of settling religious controversies by the authority of a court, or of a majority. Let us learn from it to value our privilege of professing without penalties the convictions of our private consciences, and to make conscience of ascertaining for ourselves, and obeying, the will of God as written in his word.

On the 26th of April, 1843, the Lancashire Independent College was opened; the latest of those institutions in the prosperity of which that of the Congregational community in general is so deeply involved. The increased attention which has of late years been accorded to the

education of our ministers, and to our colleges, as the machinery by which that education is to be wrought out, is one of the happiest signs of the times; if not the very happiest, so far as our own denomination is concerned. A very valuable paper appeared last month in our own pages, and in those of "The Christian Witness," which described, briefly but very truly, the spirit which pervaded the recent conference in London, and pointed out with equal truth and skill, the claims which all our colleges and their respective inmates, have on the Congregational body. It is, we think, thoroughly consistent with the professed object of the present series of papers, to recapitulate them here. They are, "1st. Prayer that Christ would raise up young brethren every way qualified for his ministry—that the numbers of such may be greater, and their mental and religious endowments more eminent. 2nd. Prayer, frequent, distinct, and public, for the colleges—for the tutors—and for the students. 3rd. Kindness [i.e. a kind and just regard] for the young brethren training for the ministry in the colleges. 4th. Pecuniary contributions in their support." If, as the paper referred to truly says, "every other good work will find its surest advancement in a previous care for an efficient ministry," that is, if all our Bible, missionary, tract, and other evangelical societies, prosper as our churches prosper, and our churches prosper in proportion as our ministry is efficient, then surely the cause of our colleges must recommend itself both to the prayers and the beneficence of every individual who believes our principles to be worthy of his hearty support. As institutions where many have been trained, who are still labouring for Christ, or have entered their eternal rest; as institutions where not a few are at this moment preparing for the great work of saving souls; as institutions for which our Lord is, in his secret providence, preparing many who as yet know not the way in which they shall be constrained to walk—let the united prayer of all our Christian brethren for them be—Lord! send now prosperity!

Of the more private memorials our list contains, we can notice but one or two, leaving the others to be traced in the records of Christian biography. Accounts of Pellican, Frederick Myconius, Melancthon, and Bugenhagen, may be found in Melchior Adam, Middleton, and other authors; of Fox, in Thornton's *Piety Exemplified*; of Nitschman, in Bost's *History of the Moravians*; of Howe, Tallents, Philip Henry, and John Shuttlewood, in Palmer's *Nonconformists' Memorial*. The *Life of Philip Henry*, as written by his son, Matthew Henry, and edited with valuable supplements by Sir John B. Williams, and that of Howe, by Mr. Rogers, are well known as delightful pieces of biography. The former is singularly minute and copious in its details, which are communicated with that rare simplicity and unction, by which Matthew Henry was so eminently distinguished: the latter records all that there is any hope of learning now respecting its admirable

subject, in a spirit of which Howe himself, were he living, would not be ashamed, and in a style, into which we have sometimes vainly wished we could see his "Living Temple" transposed. The marriage of Philip Henry, and Howe's letter to Spilsbury, may seem, to uninstructed readers, too insignificant to memorialise: but the latter is a document which might be recollected with great advantage, when ruptures occur in Christian societies; and Henry's reflections on his marriage, if we had them at hand for insertion, which we regret that we have not, would fully speak for themselves to all who are desirous of maintaining that "honourable" bond in a truly Christian spirit. We had intended to extract, from the Nonconformists' Memorial, the account of Shuttlewood, a very holy man, one of the earliest nonconformist tutors, and a great sufferer for conscience' sake, but our long extracts from D'Aubigné forbid it:—may we again recommend the perusal of that work to all our readers? We close for this month with an entry in Philip Henry's diary concerning the death of his son:

"This day fourteen years the Lord took my first-born son from me, the beginning of my strength, with a stroke; in the remembrance whereof my heart melted this evening. I begged pardon for the Jonah that raised the storm. I blessed the Lord that had spared the rest. I begged mercy—mercy for every one of them, and absolutely and unreservedly devoted and dedicated them, myself, my whole self, estate, interest, life, to the will and service of that God from whom I received all. Father! hallowed be thy name: thy kingdom come."

Had the "unfortunate parents" of Penelope Boothby known what Philip Henry knew, and done as Philip Henry did, they would not have refused to be comforted because she was not. They would not, when bereft of her, have also been bereft of consolation.

LUTHERANISM AND CALVINISM—THEIR DIVERSITY ESSENTIAL TO THEIR UNITY.

BY M. MERLE D'AUBIGNE, D.D.

(Continued from page 201.)

IV.

BUT, if Calvinism is most expansive, it is no less distinguished by its profound depth. It is not simply a reformation of the faith, (as Lutheranism,) but it is also the reformation of the life; and it is thus more universally Christian. Without doubt, Lutheranism is free from Antinomianism, which, in fact, Luther himself opposed. Still, there are many differences in the manner in which the law is understood by them and us. One of the most prominent is pointed out by a characteristic trait. In the Lutheran catechism, the law and the ten commandments are placed before faith and the doctrines of

salvation. Their intention is to convince man of sin, and then to bring him to Christ. In the Calvinistic catechism, on the contrary, the law, especially as embodied in the precepts of Christ and the apostles, is put after faith, and the doctrines of salvation, as the expression of the gratitude of the child to God, for his redemption by Christ. The law, according to Luther, addresses itself only to the unconverted, or, at most, to that portion of the faithful who are negligent of their duties. According to Calvin, it addresses itself only to the faithful, in whatever state they may be.

Luther did not accomplish a reformation in manners; he did not even attempt it. Not that he was unaware of its importance. "How," wrote he to the brethren in Bohemia, who urged him to establish some such discipline—"how can we, who live in the midst of Sodom, of Gomorrah, and of Babylon, secure the existence of order, discipline, and purity of life?" Luther thought, that the reformation of manners ought to proceed simply and naturally from the influence of sound doctrine.

Gentlemen, let us again notice how much the diversity of Lutheranism and of Calvinism is necessary, both to the unity and the life of the Reformation. Who does not recognise a profound Christian verity in the thought, that faith herself forms the moral habits of the Christian? Was it not essential, after ages during which the discipline of the church had been the cause of numerous vexations and of still more numerous superstitions, that there should be a solemn declaration against these dreadful errors? Was it not necessary, that on the side of Calvinism, which here has a tendency to restricted views, that there should be another force in the purified church, which would continually tend to enlarge the views of believers? Was it not needed that, above all the work of men,—above all their efforts to "recall the wanderer, and to watch over the heritage of the Lord,"—there should be a finger pointing to heaven, and a loud voice proclaiming, "The good shepherd goes before his sheep, and his sheep follow him, because they know his voice?"

But, if one of these things was necessary, the other was not the less so. The work of Christian vigilance and of pastoral surveillance was entrusted to Calvinism; and, gentlemen, we are Calvinists. Zwingle started from this principle: "A universal re-establishment of life and manners, is as necessary as a re-establishment of faith." At Zurich, at Berne, at Basle, ordinances for the regulation of manners were enforced; women of unchaste habits were banished; lodging-houses and hotels were put down; and when, at a somewhat later period, the pope, in accordance with the ancient usage, demanded troops from Zurich, the citizens offered to adjust the difference with 2,000 monks or priests whom they could well spare! Would to God that, in our day, Swiss only of that class were sent to Rome! The good manners

of the ministers were particularly insisted on: "As the word of truth is grave," said the ordinance of 1532, "the life of its servant should be full of gravity."

But it was particularly at Geneva that this principle was realised. Calvin, with the fervour of a prophet and the devotedness of a martyr who submits himself without reserve to the word of God, exacted from the church which was entrusted to his care, a complete obedience. He fought hand to hand with the libertine party, and, by the grace of God, he gained the ascendancy. Geneva, which had been so corrupt, was regenerated, and exhibited a purity of manners, and a Christian simplicity of character, which elicited from Farel, after an absence of fifteen years, an exclamation of astonishment, and this remarkable declaration: "I would prefer to be the last at Geneva than the first elsewhere." And fifty years after the death of Calvin, a fervent Lutheran, John Valentine Andr  , having resided some time within our walls, said at his return: "What I have there seen I shall never forget; but I shall ardently desire to imitate it all my life. The brightest ornament of that republic is its tribunal of manners, which every successive week inquires into the disorders of the citizens. All games of cards and of hazard—all swearing, blaspheming, drunkenness, and impurity—all quarrels, hatreds, deceits, treacheries, and frauds, and all other vices are repressed. Oh! this purity is a bright ornament of Christianity! We (the Lutherans) know not how to shed tears enough over that in which we are deficient. If the dissonance in doctrine had not driven me from Geneva, the harmony of its manners would have for ever detained me there."

This character for morality was not restricted to Switzerland and Geneva, but spread into France, Holland, Scotland, and in every place where Calvinism penetrated; and it yet lives in some of these countries. A German author, M. Go  bel, after having mentioned that a modern traveller, also a German, had not found in all the churches of Scotland which he had visited, a single instance of adultery or divorce, and very little impurity, exclaims, "Let them contrast this with the dreadful immorality of Germany—in the country places, as well as in the towns; only let them interrogate the pastors, and they would be filled with astonishment and alarm."

Alas! gentlemen, we have no longer anything upon which to pride ourselves. These manners are fled. I do not say that this discipline did not contain elements which contributed to its fall; indeed, on the contrary, I think that the part which the state took in the regulation of manners necessitated its destruction sooner or later. I reject all Christian discipline exercised by soldiers and the *gend'armes*; but I think that, while civil force might have been dispensed with, the power of vigilance, of charity, and of the word of God might have been retained. But that was not done, and what is the result? Senebier has already

told us : "The prosperity of Geneva was for a long time the fruit of Calvin's wise laws. The purity of our ancient morals was our glory. It might be shown that the diminution of their influence is one cause of our misfortunes. Thus was Rome lost, when the voice of her censors was not listened to ; and Sparta fell, when the influence of those who were charged to make virtue respected, expired." If Senebier spoke thus in 1786, what shall we say at this time ?

Ah ! gentlemen, who did not perceive the justice of Montesquieu's remark, that "the citizens of Geneva ought to bless and honour the day of Calvin's birth, and also of the hour when he arrived within its walls?" But what the profoundest politician of the eighteenth century discovered, is not understood by the Genevese of this age ; for instead of celebrating the birth of the Reformer, they and their children make a fête on the natal day of a celebrated sophist, a man of ardent mind, and of inimitable talent, but of such morality as to place in the foundling hospital the pitiable fruits of his own licentiousness !—A magnificent statue is raised in Geneva to the honour of Jean Jacques Rousseau, but none to Calvin ! "We shall do it in Edinburgh," said a divine from Scotland last year to me ; "for Edinburgh," he added, "is now the metropolis of Calvinism."

Gentlemen, the re-establishment of faith and of good manners by Calvinism, is the statue that Calvin,—that prodigious and most modest man—would alone desire ; and will it not be raised to him ? If, however, as in Saxony, in the days of Luther, a too rigid rule cannot be applied, let us not forget that whoever desires a reform of manners possesses the spirit of Calvinism ; and that it is not only the most sacred duty of ministers, but also of all Christians, so to live, that those who call upon the name of the Lord may be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Phil. ii. 15.

(To be continued.)

UNPUBLISHED LETTERS OF THE REV. JOHN BERRIDGE, A.M.

Everton, Sept. 20, 1776.

DEAR SIR,—Your kind letter arrived safe, but a long illness of fourteen weeks, attended by great weakness of spirits, has delayed my answer till now ; and this I hope will be received a sufficient apology for my tardy answer. You ask, May I call Jesus mine, though I am not yet fully assured of an interest in him by the Spirit of adoption ? By the tenor of your letter, I think you not only *may*, but *ought*. Take David for an example, (Psalm cviii. 7, &c.) "God hath spoken in his holiness," made me a promise of victory over mine enemies ; therefore "I will rejoice," rejoice in the prospect of its full accomplishment. He could already say, "Gilead *is* mine, Manasseh *is* mine ;" and by faith he says further, "Over Edom *will* I cast

out my shoe, over Philistia *will* I triumph." But you reply, David had a special promise which I have not. Let Jesus Christ answer, and rebuke your unbelief in the following precious words, (Matt. xi. 28,) "Come unto me, all ye that labour and are heavy laden, and I will give you rest." If J—— S—— is laden with the guilt and filth of sin, finding them a heavy burden, and is labouring to be delivered from that burden, and is coming on seeking to Christ *alone* for deliverance, then rest, blessed rest, heavenly rest, is promised to J—— S—— from Jesus Christ, and J—— S—— may say with thankfulness, Repentance is mine, faith is mine; and rejoicing in faith, should say, further, with David, "Rest will be mine, over Edom and Philistia will I triumph." Satan, it seems, is whispering in your ear, that believing before sealing is not faith, but presumption. Let Paul give the devil an answer—(Eph. i. 13,) "*After* that ye believed, ye were sealed." This sealing does not make faith to be saving; it only *assures* a disciple that he is possessed of saving faith, and has a real interest in Christ. . . . Again, others confidently assert, you may have true faith, and perish at last. Let Jesus Christ rebuke such raw scribes, (John iii. 14—16.) Turn to your Bible for the passage. . . . As Jesus Christ has given a promise of rest to J—— S——, (I put your name down because Satan would thrust your name out,) so he gave a promise of a child to Abraham when seventy-five years old; but Abraham waited twenty-five years for its accomplishment, and thereby gave glory to God; as Paul says, and tells you whence the glory arose, namely in this, that "Abraham did not regard his own age, nor the deadness of Sarah's womb, but overlooking human probability, or possibility, against *all* hope, he believed in hope, and *thereby* gave glory to God." (Rom. iv. 18—20.) He would trust in God's word, though everything made against it: try to tread in Abraham's steps; and when unbelief says it is against all-hope to believe, say with Abraham, I will believe against hope. And remember, though a sealed faith brings most comfort to a disciple, a waiting faith brings most glory to God. I cannot doubt of your having the spirit of Christ, because of your deep humiliation for sin, your hatred of sin, your desire of holiness, your seeking Christ *alone* for pardon and justification, and your consolations from above; these are evident tokens of the Spirit's indwelling, and the *seal* will be given when it is most for God's glory, and your welfare; and though it should not be impressed till the twelfth hour, be not discouraged, but pray for it, and expect it; and by waiting patiently for the blessing while it is delayed, you give glory to God as Abraham did. You are blessed with that brokenness of heart, which is God's gift, and with which he has *promised* to dwell; and that broken spirit will carry you safe over Jordan, while the perfection boasters drop in. . . . I have read very little of Mr. Fletcher's works, but enough to see that he is yet a stranger to the Gospel. I cast away all controversial writers, and betake myself to the word of God and prayer; this is my chief employment, and my best delight; and I would advise you to do the same; for controversy will puzzle you, and may tincture you with a controversial spirit, which is generally a bad one, even when engaged in a good cause. . . . Till you have a preacher to your mind, I think you should hear Mr. Wesley's preachers, and contribute towards them, but not be a member of their society. By withdrawing from the society, you will prevent pert, raw preachers from teasing you in their society; and by continuing a contribution, you will keep on some terms with them. In the mean time, keep a society at your own house, along with those who are willing to attend. Mr. Keen, one of the trustees for the Tabernacle, might possibly provide some preacher from themselves, or from Lady Huntingdon, who would visit you occasionally and frequently, but not dwell among you. If you write to him in my name, and tell him your case, he will cheerfully return you an answer, and do what he can for you. Direct to Mr. Robert Keen, No. 1 in the Minorities, near Aldgate,

London.* . . . This letter has laid as a burden on my mind for many weeks, but through weakness, had not courage to set about it till this day; and now I am soundly weary with writing. The Lord Jesus bless you, direct you, and keep you! Grace and peace be with you, dear Sir, and with your truly affectionate servant,

JOHN BERRIDGE.

Everton, Sept. 24, 1782.

DEAR SIR,—Your kind letter, with the enclosed, came safe to hand, for which I return you my hearty thanks; and yesterday bought a great coat for one that needed it much. Your letter not only brought seasonable advice, but made a seasonable purchase; and the Devonshire Plane will keep the wearer's back warm for some years. Many merchants, though with a mercantile genius, are not apprised of the best way of traffic. They can venture their substance on a ship's bottom, but dare not cast it on the waters: whereas the waters surely bring back what is cast upon them; whilst a ship's bottom, like the Royal George, oft goes to the bottom. But the Lord has taught you the Christian art of improving your substance, and bringing a blessing upon it. Many professors, with a rich head, are so poor in faith, and of course so poor-spirited, they dare not trust the Lord with any of their cash, except it be copper, and that coined at Birmingham. Twenty charity sermons, delivered by the best begging mouth, could not induce them to take the Lord's paper for even ten pounds, paid into his bank. Is it not shameful, that the London Bank, or even a private bank, should have more credit than the Lord's bank, and this among Christians and believers, too, as they are called? Is it not ominous that the Royal George should sink, and cannot be buoyed up? My church at present is in a decline, and seems consumptive. Mr. Hicks supplied my church from September last till the following Easter; and fairly drove away half my congregation. My present curate is a stop-gap, but no assistant. He cannot preach without notes, nor read handsomely with notes; so my hearers are dwindling away, and transporting from Everton Church to Gamgay Meeting.† . . . I am sorry to hear that Mr. H. is busy, as you call it, I suppose in collecting money for the chapel. It is a beggarly business, indeed; and he has been too much engaged in that business of late years. If he had prudence or compassion he would do otherwise: but poor Job and Lot are any one's plunder. All people who meet rigging, think they may successfully uprig the two sisters for their purpose, and care not if they strip them naked. . . . I am glad Margate has helped your little wife; she is a favourite of mine, and give my love to her, but do not be jealous. The Lord bless and keep you both, and embrace your children in the arms of covenant mercy! My love to the trustees, the preacher, and the doctor.

Your much obliged and affectionate servant,

JOHN BERRIDGE.

Mr. Benjamin Mills, No. 15, Middle Moorfields, London.

* Mr. Robert Keene was a woollen-draper by trade, and one of the two trustees to whom Mr. Whitefield bequeathed the Tabernacle and Tottenham Court Chapel, and who are described in his will as his "worthy, trusty, tried friends."

† "*Gamgay Meeting*," that is, Gamlingay, a parish in Cambridgeshire, about five miles N.E. from Biggleswade, where the Baptist church at Bedford had a station in the reign of Charles II., and where, in 1710, a district church of strict-communion Baptists was organised. Mr. Benjamin Morgan was their pastor at the time this letter was written.

EVERTON, Nov. 17, 1784.

DEAR AND HONOURED SIR,—I received your favour of the 8th, conveying a friendly hint to myself, and some friendly relief for the poor. You have my thanks for both. An elbow nudge, seasonably given, is of more use sometimes than a sermon, for preachers often study to say smart things; and letter-writers, too, which yield more pleasure than profit: but elbow hints bring close and secret instruction to the heart. Pray, Sir, do not part with your elbows, but reserve them for myself and others on needful occasions. What a mercy you may daily seek and find Jesus on your knees, when you cannot always trace him, where you might expect him, in a disciple's letter! Yet what is a Christian letter without Christ, but a disciple without his Master? Where Jesus dwells, he will at length become Lord paramount—all in our love, and trust, and hope, uppermost in our preaching and hearing, praying and singing, writing and talking. Grace is best discovered by the value it gives us for Jesus; and where he is duly valued, he will engage our adoration, love, and trust, and these will command a cheerful obedience. As grace groweth, "Christ will increase, and we must decrease."—John iii. 36. He will rise higher in the love, trust, and value of the heart, and self will sink lower, till Christ becomes all, and we become nothing. What a blessed exchange is here of self for Christ, i. e., of folly for wisdom, of weakness for strength, of beggary for riches, and death for life! Your Joseph sheweth, when grace entereth a bosom, Jesus becomes the darling of the heart, the joy and trust of it; and all obedience without this, only nourishes self-righteousness and self-applause, and will end in shame and woeful disappointment. Joseph also sheweth, when Christ becomes a sinner's chief joy, self is felt the chief of sinners. But what could the religious sort mean by asking Joseph whether a saving change was wrought in him? We used to say at Cambridge, that the fellows of St. John's College had a receipt of their own for making Latin, it was such crabbed stuff; and it seems this religious sort have a receipt of their own for making Christians, else why did they ask Joseph about his change of heart, when it plainly appeared by his words, looks, and whole conduct, that his heart was changed, truly taught to love Jesus, and trust in him alone for salvation. This is regeneration, the new heart that makes a child of God; and without this all convictions of sin and present reformation will come to nothing. This is the true circumcision, mentioned by Moses, when he says, "The Lord will circumcise thine heart to love him with all thine heart and soul, that thou mayst live." And this regeneration, like circumcision, is an instantaneous operation. It will be well if Mr. Bowman is prevented from publishing a sequel to Mr. Newton; otherwise it may stir up some animosity between the Gospel clergy and dissenting ministers. Dr. Mahew will certainly step forth to the fight again—it seems to be his element; and Mr. Bowman, I fear, has too much pepper, or spleen, to endure chopping with the Doctor's cleaver.* Through mercy I have neither ability nor inclination for con-

* This doubtless refers to a pamphlet which Mr. Newton published in the spring of 1784, entitled, *Apologia: Four Letters to a Minister of an Independent Church. By a Minister of the Church of England.* To this there appeared a reply in the course of a few months, entitled, *An Apology and a Shield for Protestant Dissenters in these times of instability and misrepresentation. Four Letters to the Rev. Mr. Newton, &c. By a Dissenting Minister.* This duodecimo volume was published anonymously, but this seems to attribute it to "Dr. Mahew." We have no knowledge of such a writer, and conjecture that Mr. Berridge might mean Dr. Mayo, who was a tutor at Homerton about that period. Mr. Bowman was one of the irregular clergy connected with Lady Huntingdon, and with Mr. Shirley and Mr. Glascott preached for some time at the Tabernacle, Norwich.

troversy, which often proves a Gospel bear-garden, where the combatants are bruizing each other, and he that deals hardest blows seems the cleverest fellow. By birth and education I am both a churchman and a dissenter—I love both, and could be either, and wish real Gospel ministers of every denomination could embrace one another. And though I do think the best Christianity was found before establishments began; and that usually there are more true ministers out of an establishment than in it; and that establishments are commonly of an intolerant spirit, and draw in shoals of hirelings by their loaves and fishes; yet I am very thankful for an establishment which affords me a preaching-house and an eating-house, without clapping a padlock on my lips, or a fetter on my foot. However, I am not indebted to the mercy of church canons or church governors for itinerant liberty, but to the secret overruling providence of Jesus, which rescued me at various times from the claws of a church commissary, an archdeacon, and a bishop, and kept up my heart by a frequent application of these words, "They shall fight against thee, but they shall not prevail against thee, for I am with thee to deliver thee, saith the Lord."—Jer. i. 19. Hitherto the Lord has delivered me, and I trust will deliver. No weapon formed against me has prospered. May this gracious Lord be evermore your mighty protector, and fill your heart and fill your house with his blessings! With becoming respect and gratitude I remain, your affectionate servant,

JOHN BERRIDGE.

To John Thornton, Esq.

DEVOTIONAL COMPOSITIONS OF LORD FRANCIS BACON.

TO THE EDITOR.

MY DEAR SIR,—In a thick folio volume of Lord Bacon's works I found the following prayers, (together with a few theological pieces,) almost buried beneath a large mass of legal documents, charges, speeches, and letters, chiefly connected with the high offices he sustained as Attorney-General and Lord Chancellor. Thinking that these prayers might prove interesting to many of the readers of your journal, I have copied them out, and now place them at your disposal.

As compositions, these devotional pieces are marked by the originality, force, and beauty which usually distinguish Bacon's style. As prayers—as effusions of the heart before God, they are an instructive specimen of simple and earnest devotion.

But apart from their intrinsic worth, they are valuable as throwing more light on Bacon's real character—a character which I conceive has never yet been fairly portrayed. In one of the latest sketches of his life, for instance, the writer, while admitting Bacon's great powers, dwells almost entirely on his faults, and says nothing of his piety. Faults he assuredly had, and great ones, too; but if the force of these prayers may be regarded as the utterance of his soul, Bacon appears to have been painfully conscious of his failings and sins, and deeply to have bewailed them in the sight of God, as the great Searcher of hearts. Indeed, a thorough investigation of his character, in which the varied and seemingly contradictory elements of which it was com-

posed shall be duly balanced, is a work still much to be desired in the English language.

In the second and the third prayers, Bacon indicates the frame of mind which the student and the author should habitually cultivate; and may we not hope that this was the frame of his own mind while pursuing and publishing his almost boundless researches in every department of creation, science, art, law, politics, and theology? researches prosecuted too amidst the toils and cares of office, and under the disadvantage (as he tells us) of infirm and delicate health.

Hoping that your readers may feel as much interested in these extracts as I have been,

I am, my dear Sir, cordially yours,

FRATER.

London, Feb. 17, 1845.

A PRAYER OR PSALM MADE BY THE LORD BACON, CHANCELLOR OF ENGLAND.

Most gracious Lord God, my-merciful Father, from my youth up, my Creator, my Redeemer, my Comforter; thou, O Lord, soundest and searchest the depths and secrets of all hearts; thou acknowledgest the upright of heart; thou judgest the hypocrite; thou ponderest men's thoughts and doings, as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee.

Remember, O Lord, how thy servant hath walked before thee; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies; I have mourned for the division of thy church; I have delighted in the brightness of thy sanctuary. This vine which thy right hand hath planted in this nation, I have ever prayed unto thee that it might have the first and the later rains; that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart; I have (though in a despised weed) procured the good of all men. If any have been my enemies, I thought not of them; neither hath the sun almost set upon my displeasure; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.

Thousands have been my sins, and ten thousands my transgressions; but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar. O Lord, my strength, I have since my youth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible Providence. As thy favours have increased upon me, so have thy corrections; so as thou hast been always near me, O Lord, and ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before men, I have descended in humiliation before thee. And now, when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving-kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea? earth, heaven, and all

these are nothing to thy mercies. Besides my innumerable sins, I confess before thee, that I am debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it (as I ought) to exchangers, where it might have made best profit, but misspent it in things for which I was least fit; so I may truly say my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into thy bosom, or guide me in thy ways.

THE STUDENT'S PRAYER.

To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications; that he, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountains of his goodness, for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity, or intellectual night, may arise in our minds towards Divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject, and perfectly giving up to the Divine oracles, there may be given unto faith the things that are faith's. Amen.

THE WRITER'S PRAYER.

Thou, O Father, who gavest the visible light as the first-born of thy creatures, and didst pour into men the intellectual light, as the top and consummation of thy workmanship, be pleased to protect and govern this work, which coming from thy goodness, returneth to thy glory. Then, after thou hadst reviewed the work, which thy hands had made, beholdest that every thing was very good, and then didst rest with complacency in them. But man, reflecting on the works which he had made, saw that all was vanity and vexation of spirit, and could by no means acquiesce in them. Wherefore, if we labour in thy works with the sweat of our brows, thou wilt make us partakers of thy vision and thy Sabbath. We humbly beg that this mind may be stedfastly in us; and that then, by our hands, and also by the hands of others, on whom thou shalt bestow the same spirit, wilt please to convey a largess of new alms to thy family of mankind. These things we commend to thy everlasting love, by our Jesus, thy Christ, God with us. Amen.

THE CHARACTERISTICS OF SPIRITUAL HEALTH.

A SKETCH.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 *John*, 2.

In forming an estimate of our state, it is essential that we should know what test we are to apply, and by what rule we are to judge. There may be no outward appearance of disease—many things may produce what will pass for the flow of health; but if the reader will act honestly with himself, he may perhaps ascertain that there is disease instead of health: let him fairly apply the tests which we will now supply.

1. "The healthy know not of their health, but only the sick"—this is the physician's aphorism. Where there is health, "each organ will perform its part unconsciously, unheeded." When the elements of life are fitly adjusted there will be unity in the movements. Thus sometimes the state of health is denoted by a term expressive of this unity; he who enjoys it speaks of himself as "WHOLE." He can recollect the period when the body, instead of being the prison-house of the soul, was like the creature of the thought, altogether obedient to its will. We remember how the blood used to leap in our veins. Our existence was like the freshness and melody of spring. We were ignorant of the anatomy of the human frame,—health and sickness were to us as traditions; for through all our avenues of sense came enjoyment. It is so with the inner man; with the soul that is in a healthful state, there is unity and oneness, deep melody unbroken by a discordant note. We breathe without difficulty, we run without weariness, we walk without fainting,—to live, is to enjoy. We live, yet not we, for the living Christ is in us: our life is hid, we know not how we live; but we know that we do live. When our power becomes enfeebled, the harmony is broken, the symptoms of disease are apparent, and we doubt the reality of our spiritual existence.

2. It is said, "Of the wrong we are always conscious; of the right, never." True obedience is silent, it is the doing of the will of God from the heart. It is not some unnatural putting forth of power—some violent effort. There is the will, and the act follows, God working in us both to will and to do. The healthy man lives in the Spirit, and consequently walks in the Spirit. He is not weary in well doing; it is as his natural existence, it awakens no wonder, it excites no pride; it is a thing of course, it cannot but be so. When the whole moral apparatus is in motion, the heart will not condemn. If our heart condemn us, disease it at work.

3. If society were in a healthful state, there would be no necessity for minute regulations touching the conduct of one man to another. The principles from whence these regulations proceed would be instinctively recognised and acted on. The very necessity for a code of laws, and for commentaries on those laws, prove that the harmony, and therefore the health, of society is impaired. In a family, where there is mutual affection, there will be no necessity for laws to teach one member how to act towards another; love will be the fulfilling of all law. If the body be in health, its members will perform their functions without understanding the laws by which they are governed. There will be no necessity to study the anatomy of the human frame. It is the diseased man who has these inquiries forced upon him; he must study the way in which he is to act, and there must be certain regulations by which he must shape his conduct. The spiritual man has only to follow out spiritual principles; and if there be the vigour of spiritual

life, he will naturally and necessarily perform *spiritual actions*—he will be a law to himself.

4. Health is a reality, not a semblance ; it is truth, and not fiction ; it is necessary to action—it is the enjoyment of life. Health is seen in the step, it speaks in the eye, it blooms on the cheek, it is visible in the action, it gives vigour to the nerve, strength to the muscle, and buoyancy to the spirit. Life in action is health, and spiritual life cannot be hid. Spiritual health is visible in the walk, in the conversation, in the temper and spirit of the man ; it cannot be concealed any more than the beauty of spring, and the glory of summer. It is life in full vigour and play, it is life in all its enjoyment, it is the harmony, the music of the heart.

5. Health is the entire harmony of all the powers of the body, melody is the concord of all sweet sounds. Spiritual health is the music of the soul, the melody of the heart, the blending, the unison of the graces of the Spirit,—all, like so many choristers, sustaining their different parts, and mingling their voices in one song. Uninterrupted health is perfection. The spirits before the throne are perfect, their hearts never condemn them ; there are no irregular desires, no conflict between antagonist powers ; peace is unbroken, the serenity of the mind is undisturbed ; love is necessary to their existence, and obedience is blessedness—their hearts do not condemn them, and they have confidence towards God.

INFERENCES.—If the soul be not in a healthy state, its powers will be paralysed. There will be no longer the relish for spiritual things, the hungering and thirsting after righteousness. The word will lose its freshness, the sanctuary its attractions, the throne of grace its value. Love will grow cold, the light will burn dimly, first works will be forgotten, gratification will be sought in the world, a diseased heart will cause us to turn aside. Reader, is the health of your soul impaired ? —There is a balm in Gilead.

In this world there are many interruptions to our spiritual health. We should do well to bear in mind, that our health can only be maintained by spiritual means. There must be spiritual influence continually strengthening and renewing the soul, there must be the actings of faith on Christ. The spiritual man must “keep his body in subjection” if the health of the soul is to be preserved. He must “exercise himself” if he would maintain “a conscience void of offence.” He must “keep his heart with all diligence,” since out of it are “the issues of life.”

B*.

DESOLATION OF JUDEA.

O'er Israel's desolated plains
 There breathes a sad yet silent tale,
 Along each step are heard new strains,
 From every hill and every vale ;
 But all is sorrow, all distress,
 For Palestine 's a wilderness.

Each hallowed stream, each sacred fount,
 Each brook and lake, each road and town,
 And Jordan's banks, and Tabor's Mount
 While earth shall last have their renown.
 No scene Christ knew can we forget
 From Bethlehem to Olivet.

In ages past a halo shone
 Of glory, o'er that favoured land ;
 But now, alas, that halo's gone,
 And for it an avenging hand
 Hath smitten with its angry rod
 That land which oft forgot its God !

Never was nation half so blessed,
 And ne'er such woe has nation known,
 By every Gentile race oppressed,
 Without a land to call their own :
 They feel that curse which God foretold,
 Ere he forsook his chosen fold.

Desolate Judah, long the night
 Of desolation hath been thine ;
 That Star of love, thy life, thy light,
 Thy guide, thy guard, hath ceased to shine ;
 And since its ray to thee is set,
 The Holy Land is desolate.

THE REFORMATION BY LUTHER.

A SONNET.

How bright a star that was which did appear
 When Luther rose and shone upon our world !
 When popish darkness from her throne was hurled,
 And Gospel light resumed it ! When, with fear,
 Proud Error's ranks were smitten, van and rear,
 And maddened Superstition's lip upcurled
 To see Truth's banner once again unfurled,
 And Peace and Liberty the nations cheer !
 'Twas sure an orb of some diviner sphere
 Than that of any now before our eyes ;
 And to the Sun of Righteousness so near
 That from its light and heat it gained supplies.
 When shall a host such stars together rise,
 Illumine earth, and lead us to the skies ?

Essex.

E. F. H.

REVIEWS.

Historical Memorials relating to the Independents or Congregationalists, from their Rise to the Restoration of the Monarchy, 1660. By Benjamin Hanbury. Vol. III. pp. 652. London: Fisher, Son, and Co. 1844.

THE doctrine of toleration may now fairly be said to have become a popular doctrine in Great Britain. It has worked itself thoroughly into the fabric of our constitution; and though it has not yet annihilated all the infractions upon perfect liberty of conscience which ancient usage and impolitic legislation had sanctioned, still it has been gradually diminishing and circumscribing them, and will, no doubt, ultimately place all in the possession of equal rights, and deprive them of the power of committing any social or civil wrong against the just claims of conscience. The progress that has been made through tedious centuries of conflict, controversy, and suffering, inspires hope for the future, and teaches all the friends of human liberty and mental independence never to despair. The past history of Great Britain is emblazoned more by the achievements of toleration than by those of arts and arms. Even the advancement of civilisation and commerce would be graceless and comfortless, if men could not enjoy freedom of speech and liberty of religion: in fact, neither commerce nor civilisation could have reached their present eminence, if the spirit of freedom had not levelled the proud and rugged obstructions that had so long impeded their progress. He, however, who enjoys the comforts of transit by the quick and easy railroad, ill deserves the accommodation, if he overlooks the toil and the skill that prepared it, by levelling hills and cutting through rocks. *Other men have laboured, and we have entered into their labours*, is especially true of the civil and religious liberty which has been attained. In the eagerness to reach the summit which yet shines at a distance before us, we must neither forego past acquisitions nor overlook our obligations to those by whose patience, wisdom, and heroism, we have been placed where we now are. The inspiring examples of all that is great in thought and in action, by which the onward march of liberty is still to be sustained, must be drawn from history. The great principles by which the rights of human nature are to be maintained against the assumptions both of regal and ecclesiastical tyranny, are the precious heir-loom to

be handed down from generation to generation, till they eradicate every vestige of oppression, and confer upon mankind as much of rational liberty and social happiness as can be fairly expected on this side immortality. The recognition of those principles to the greatest possible extent among our countrymen, forms the safeguard of all that is valuable in the social state. If they should fall into neglect, bigotry, oppression, and arbitrary power, would revive and enslave us again. Human nature is unchanged; rulers in church and state are essentially the same as in the darkest ages of mental enslavement. They will stretch their power if the people will allow it; and they will bear compression to an extraordinary degree: only let the external force overpower the elasticity of the spring; but it must be kept on, or that elasticity will again show itself.

Since the age of our grand national struggles for liberty, none has occurred so seriously threatening to that sacred cause as the present. The growth of the passion for power over conscience, which has been going on in the Established Church, has been partly overlooked, partly discredited. The mass of the nation is not yet awake to the perils which beset our religious liberty. It is owing to the apathy and repose of its friends, that its foes, and then the public servants, have dared to set up their standard and avow their hatred. Impunity has emboldened the leaders to cast around them the most daring defiance, and to denounce in good set terms that liberty of conscience so hardly won by our forefathers. The strange sight has appeared of learned and able advocates for persecution, in a church that had proclaimed itself the friend of toleration, before a state that has established it by law, and under a monarch whose ancestors owe their elevation to its victories. Altogether it is a singular position in which the cause of religious liberty is now placed in these realms. The Catholics, its uniform denouncers in past ages, are its advocates; political Romanists are all, in words at least, its devoted friends; while a large, and, we fear, growing body of English Protestant clergymen, who ought to be its advocates, are foremost in decrying it; yet, if they should themselves be coerced in their opinions by the power of the state, they would quickly allege that they were persecuted, and set up a claim for toleration. They might think it hard to be denied the liberty which they have themselves refused to others. But, undoubtedly, they have sanctioned a principle, in proclaiming the right of the magistrate to suppress religious error, which only needs to be employed against themselves, to open their eyes to its enormity. The fact, however, is of grave import, that Puseyism is essentially intolerant; and much that amounts not to Puseyism in the church is of the same pestilent character: so that it may be deemed unquestionable, that an overpowering majority of the national clergy do in their hearts detest this religious liberty: a large body of the aristocracy sympathise with

them—the greatest proportion of our legislators are neither acquainted with its history nor its theory ; and most probably not one in ten of them in either house ever looked into Locke's Essay ; and as to the Roman Catholic friends of religious liberty, it must be obvious to the whole world, that they are such from necessity and not from free choice. The bulwark of the cause is exclusively found in the dissenting sects—where it always has been. Happily for the nation, these sects are more numerous and more combined in the cause than they ever were. But for them—and we might even say but for *one* of them, as Mr. Hanbury's Memorials abundantly show—the cause had in former days been lost. The Congregationalists have the unquestionable honour of being the only party in the state, who, when they enjoyed the opportunity of securing accommodation and immunity for their own principles, if they would have yielded to the establishment of Presbyterianism, nobly insisted upon the unrestricted principle of universal toleration, and by their magnanimity defeated all the designs of its enemies, and conferred a boon upon future generations which can never be forgotten.

The three volumes of Memorials which Mr. Hanbury has now completed, are a monument alike to the perseverance of the author and the majesty of the cause to which his labours were devoted. Under the auspices of the Congregational Union he commenced the undertaking, which he has diligently pursued through many years of arduous research, and which he has been permitted to bring to a close. The collections which he has made from the controversies of past ages touching the cause of religious freedom, are altogether unparalleled, and such as to delight and astonish even those who with himself are given to such researches.

His mode is to lay before his readers extracts from the most material parts of the works of authors on both sides of the great question of liberty. The extracts given are not mere samples, but, in most instances, contain the marrow of the argument. Some of these extracts are long, and, to many readers, will appear tedious ; but they are highly important as documentary evidence of the principles maintained, and form the vouchers for the statements made by the author. The work is, in fact, an analysis, with copious extracts, of the great controversy for religious liberty, begun in this country by the Independents, carried on with growing ability and success, till crowned at last with that triumph, the fruits of which we have long enjoyed, and which we would fain hope is never to be endangered.

The reader must not expect to find this a continuous history of a principle or a doctrine, but a review of a protracted controversy, interwoven with our national history, and essential to a right understanding of some of the most momentous events that have ever occurred in any civilised nation. Mr. Hanbury has not taken his

information from the pages of historians, but has examined and analysed the most essential documents in all cases, and sifted out the truth by a comparison of different authorities. The reader who will do himself and the author the justice of going through the entire work, will possess a mass of information which can be gained from no other source, and become familiar with the contents of a multitude of rare works of great interest in the history of religious liberty.

It is next to impossible to make any citation which could be fairly considered a specimen of the work. We may, however, present the closing paragraphs, in which Mr. H. takes leave of his reader and his subject :—

"Our task is finished; yet from one wild outrage of rationality, our regret is, if possible, increased on leaving it followed by those other 'evil days' and 'evil tongues,'

'———— The barbarous dissonance
Of Bacchus and his revellers.'

"Had the second Charles been as sedate as the governance of so great a nation awakened to its own interests called for, he had been enrolled in the list of the world's benefactors; but, alas! beguiled by debased and fawning courtiers, and suffered to wallow in a sty of corruption, a corresponding odour cleaves to his memory, the strength of which not time even will abate; for what single virtue had he wherewith to savour the olio of his vices? At his restoration, all that he found of 'the living body of religion' was destined to be 'bound down to the dead corpse of superannuated polity.' But we resign 'this theme of everlasting interest' into other hands, consoling ourselves with the conviction, that 'the passion for increase of knowledge,' and 'the mighty instincts of progression and free agency,' are preparing the world for that only 'equilibrium' which is the produce on earth of peace, 'Good will towards men!'

"If a synopsis of the results of our labours in these Historical Memorials be looked for, the following is submitted as among the leading points which make up the sum of those results. Herein, obloquy derived from the Brownists is removed: the personal characters of the earliest promoters of Independency are established beyond the possibility of success in any future attempt seriously to damage them: the body of the Independents is relieved from the censure of groundless separation: Independency is proved more than competent to grapple with Presbyterianism: the succession of the Independents is not from the Puritans: Baptists, so called, are reduced to their proper position: political and ecclesiastical facts and principles are brought out, which an unjustifiable timidity allowed to be covered with apparent neglect: historical and philosophical consistency is advantageously effected: Independents possess withal a denominational work, comprising a catenation of documentary evidence not exceeded in interest and importance by any, in its department of ecclesiastical literature."

We give the work our hearty commendation. Every dissenter and every advocate for perfect religious liberty ought to make himself master of the invaluable knowledge contained in Mr. Hanbury's three volumes. He deserves the hearty thanks of all who feel the importance of liberty, both in a religious and in a national sense. Events

yet in their embryos may be fairly expected to attach a deeper interest than ever to these Memorials. The times will soon convince the friends of liberty, that its enemies are still numerous and powerful. A check may have been given by recent public proceedings at the two universities to the too eager partisans; but the body of ecclesiastics hostile to liberty is stronger than ever. Intolerance is natural to Rome, but the genuine Romanist is more politic, more practised in Jesuitism, than the would-be Romanism of the Church of England. The cause of religious liberty is, however, an object of equal hatred to both, and they would cordially coalesce to overthrow it. Let the friends of that cause prepare for a renewal of the conflict. Mr. Hanbury's volumes will supply them with efficient weapons, and rouse their courage by examples of devotion and prowess never to be surpassed.

1. *Hallelujah; or Devotional Psalmody: being a Selection of Classical and Congregational Tunes of the most useful metres, from the Works of Handel, &c. &c.; with a few Chants. The whole arranged in Four Parts, with Organ and Pianoforte accompaniments, &c. To which are prefixed Essays on Psalmody. By John Burder, A.M., and J. J. Waite. London: J. Dinnis. (100 Tunes.)*
2. *Congregational Psalmody. A choice Collection of Old and New Psalm and Hymn Tunes; adapted to various metres, and harmonised for Four Voices, with a separate accompaniment for the Organ or Pianoforte. By Adam Wright, Professor of Music, and Organist of Carr's Lane Chapel, Birmingham. London: R. Cocks and Co. (112 Tunes.)*
3. *The Norwich Tune Book. A Collection of Psalm and Hymn Tunes, from the Works of the most Eminent Composers, together with many that have never been published. Selected by a Committee, and arranged in Four Parts, by James F. Hill, Professor of Music, and John Hill, Conductor of the Norwich Choral Society. London: Hamilton and Co. (251 Tunes.)*
4. *The Union Tune Book. A Selection of Psalm and Hymn Tunes, suitable for use in Congregations and Sunday Schools. Arranged by T. Clark, Canterbury. London: Sunday School Union. (371 Tunes.)*
5. *The Juvenile Harmonist. A Selection of Tunes and Pieces for Children. Arranged for Two Trebles and a Bass. By T. Clark, Canterbury. London: Sunday School Union. (61 sacred, and 21 moral pieces.)*

VERILY now there is no lack of Psalmody. Time was, when, save in a district here and there, blessed with its own composer and harmonist, we heard of nothing but Rippon and Walker, who for years, particularly in the south, gave us our sacred songs. Till recently they

have had no competitors able to displace them ; they served their day and generation, and as, with all the trash they circulated, they published a goodly number of the old classical tunes, and sold them at a reasonable rate, they may be said to have served it well, and to have prepared the way for a better state of things. During their reign, multitudes of authors appeared of every order of merit and of demerit, —Leach, Moreton, Jarman, and others,—whose names we opine will hardly find a place in the rolls of psalmodic fame ; but there have arisen also a Horsley, a Croft, a Boyce, a Webbe, a Hayes, a Wainwright, a Stanley, an Arne, a Novello, and more than one Wesley, who have been throwing off, in their moments of inspiration, not a few melodies worthy of taking rank with the best of the older masters, and requiring to be collected together, and carefully harmonised for general use. Some years since, an attempt to produce a volume of psalmody to meet the wants of congregations and families, was made by Houldsworth, of Halifax. On the whole, it was very creditable : it has been of great service in Yorkshire ; but is too expensive to come into general use. Horsley, Greateorex, &c. published selections, but the public was hardly ripe for their style of music ; so that the very excellence of their works, together perhaps with their costliness, restricted the circulation. Then appeared “The Psalmist,” with its four hundred tunes, gathered from many quarters. We have now placed four, which have since appeared, at the head of this article. How many may be extant that have never reached us, we cannot conjecture ; but we see that others are near to parturition, and that this year is to give birth to “The Congregational Tune Book,” harmonised for four voices, by the above Mr. A. Wright ; and is to contain between two and three hundred tunes for about half-a-crown ; and to “The Comprehensive Tune Book,” by Dr. Gauntlett and Mr. Kearns, and is to be a manual of a moderate “one thousand psalm and hymn tunes,” for a sum which we calculate will not much exceed three half-crowns. Now we rejoice in this ; it must improve the taste for sacred music, and gradually prepare the youth of our congregations to join heart and voice in this delightful part of public worship. To one who loves the exercise of praise, it is often very trying, (it was so to the writer last Lord’s-day morning) to find himself in the midst of a large congregation, of much respectability and piety too, taking no interest in that branch of the service that peculiarly devolves on them, and saying by their silence, “Though we will consent that Thou shouldest be praised with the stringed instruments and organs, yet with that nobler instrument which thy bounty has given to each of us, the human voice divine, thy name shall not be magnified.” When shall this reproach be wiped away ?—when shall the melody of sacred song, from the thousand worshippers, sustain, and not quench the Spirit ; heighten, and not destroy the interest, of well-conducted devotional services, and of the fervent and able exhibition of the truth ?

But what are we to do with this multitude of psalm and hymn tunes? and the number is continually being swelled; for these volumes are by no means made up of old harmonies, and old tunes newly harmonised; but every editor must needs insert a goodly number of his own bantlings, and set forth the "many that have never been published," (would they were not now!) as a chief recommendation of his work. No one at present has seemed to imagine that we really have all the material we want, and set to work to produce a volume which, like the "true church," might become "catholic and universal." But surely now this is a desideratum that cannot be long delayed, and we shall at length have "The Tune Book," as well as "The Hymn Book;" and if the former be as well put together as the latter, the editor may calculate on our hearty commendations. But in the mean time what shall we do? We cannot buy all these for private use; we cannot introduce all into our choirs. Which shall we select? Houldsworth must be limited in its circulation, by its price. The Union Tune Book we cannot recommend, for, although it contains many good tunes, it is half filled with rubbish. We know not what control the Sunday School Union has over the work; but if any, it is grievous that its committee should be the instrument of perpetuating that false and vulgar taste, which has long been far too prevalent amongst the rising generation. They ought either to weed it unsparingly, or suppress it. The Norwich Tune Book, saving about a score of its melodies, is a good one. Of its original melodies we say nothing, as we never profess to be able to form a settled opinion of the quality of a piece of music with which we have not been familiar for several years. A choir confining itself to the use of it would be abundantly furnished, though we regret to miss some real gems which we have long known. Its editors, however, in publishing it in score only, have made a serious mistake. It is vain to expect that any book can come into general use in our congregations, which is not also *adapted for the parlour*. Gentlemen, in general, cannot, much less can ladies, play from four lines, one or two of which are written in the C clef.

The Psalmist, notwithstanding the few errors which we formerly pointed out in it, is undoubtedly the best and most complete manual which has yet appeared; and if one might be permitted to take out of it about 250 of its harmonies, and add to these seventy or eighty more very choice ones, which seem to have escaped the researches of its editor, we think that, without vanity, we might fairly designate the new work "The Tune Book:" and if then we could manage to sell it at half its present price,* it would stand a fair chance of coming into general use.

* We are happy to see that, since this was written, a considerable reduction has taken place.

The *idea* of Messrs. Burder and Waite is excellent,—viz., to furnish a manual sufficient for the wants of a congregation, from which every inferior melody, however popular for the moment, should be excluded, and none but the best classical music introduced. To a certain extent they have succeeded. With scarcely an exception, the tunes inserted are of the right kind; the harmonies, save two or three which have been altered for the worse, are exceedingly chaste, and though less elegant than those of "The Psalmist," sufficiently scientific, perhaps, for the majority of our congregations. We are sure that it is unnecessary to apologise for pointing out two defects. The first is, *it is too limited*. It contains a hundred tunes; and perhaps a hundred tunes, should all happen to take, may be enough for any people; but *no man's taste* can be expected to be so accurate, as just to hit the mark, and make a selection which will approve itself to every congregation. Besides, after deducting the chants, which, for our parts, we like much to the Psalms in prose, but cannot fancy to verse, and the melodies which are either entirely new, or known only to a very narrow circle, we can hardly count fifty established standard tunes; established at least in those populous districts in which our days have been pretty equally divided, which stretch from Middlesex, through the intermediate counties, to Lancashire and the West Riding, and embrace more than half the population of England. We say, then, that the tunes contained in Hallelujah, which are likely to be adopted by any one congregation, are *too few*. The second mistake is, the exclusion of music of a bold, joyous, and lively character, adapted to hymns and psalms of praise and exultation. One of the editors seems to be aware of this, and, as a remedy, recommends that the same tune be sung in slow or lively measures, according to the character of the words. Were this practicable, which it is not, we believe it would still fail. The very tune he selects, St. Stephen's, which, when made to occupy 67 seconds, is a noble tune, becomes to our ears just ludicrous when its speed is so increased as to bring it within 48.*

Congregational Psalmody, by Mr. Wright, is admirably got up. It

* Montgomery, if we mistake not, is Handel's air, not Stanley's, though it is not improbable that he arranged and baptized it by the name "Magdalen," which Mr. Wright has retained.

We do not think that New Sabbath, Hart's, Spain, and one or two more, are worthy of a place in Mr. Waite's collection. We regret also that he has altered the pointing of Alma, and instead of dotted minims, followed by two quavers, in the third line of the air, put minims with two crotchets. So, in our opinion, Solomon is rendered exceedingly tame, by departing from the original and equalising the notes. But there is no change we more regret than the one made in St. Ann's, whose fine original chords at the close of the third line are taken away, on the ground, we presume, of their violating a grammatical rule, the universal application of which, however, we believe to be more than questionable. We are astonished that Mr. W. should have reduced Bedford to common time!

is arranged like "The Psalmist," for four voices, (but with the C clef,) and has a separate accompaniment for keyed instruments; it is beautifully printed, and very legible. The editor has taken considerable liberty with many of the harmonies, but, whilst freely admitting that some of his alterations are improvements, we should like a further acquaintance with them before pronouncing an opinion on the whole. The tunes are choice, and well assorted, though, in deference to popular taste, a few are inserted which we should have left out,—to wit, Duke Street, Islington, Spanish Chant, which, to the words, "Thou who art enthroned above," is about as absurd as it could be; and Avison, which, with all its popularity, we cannot think suited for a congregation, and one or two others. Like the volume of Burder and Waite, it is not sufficiently extended; but having a class of tunes which the former wants, *the two taken together* would form a selection tolerably complete. We hope, however, that Mr. Waite may be tempted to bring out another 100 or 150, which number he might easily make up of first-rate melodies, *without one new one*. And we would at the same time remind Mr. Wright that, in his new publication, if he *acts with judgment and care*, he may realise all that can be desired. We would here again protest against changing the *original names* of tunes. We believe we have seen Mr. Wright's Blandford called by three other names. In the Norwich Tune Book we have noticed not less than a dozen, whose patronymics, in which many of them have rejoiced for no less a period than fifty years, have been barbarously taken away. "Evening Hymn" we know is a misnomer for a *tune*, and it wanted a name; but "New Sabbath," if less ancient and less fragrant than Lebanon, may justly complain of being displaced by it. "Nunenton" is quite as well known, and as euphonious as "Nerastone;" the ancient and royal city of "Chester" is offended by being turned into "Dover;" whilst "Newport" is not, we believe, to be found in all the "Emperor's" dominions. These liberties with ancient rights are enough to provoke a civil war, and must not be permitted amongst the queen's liege subjects. Verb. sap. sat.

But we cannot close our observations without a few words on the introductory essays to "Hallelujah." *They are worth all the money charged for the volume*. The authors have done good service to the churches, in prefixing them to their book; we almost wish we could pass a law that every member should read and obey, or be excommunicated "*majore excommunicatione*." And we greatly admire the liberality of Mr. Waite, in permitting his to be reprinted in "The Christian Witness." We would press on every Sunday-school teacher, the necessity of becoming familiar with the rules and principles they lay down, and rigidly expurgating the psalmody of our schools of the light fantastic airs so much in vogue. We recommend young ladies too, who have so much power in the formation of the domestic taste in sacred

music, to study it carefully, and lend their aid in putting down the sentimental, and promoting a familiarity with the chaste and classical. We concur in almost every statement they contain; but if, in addition to the objection taken above, there is any other point in which we differ, it is in thinking that Mr. W. has pushed his remarks on repeats too far. That the repeat has been greatly abused we admit, but instead of its being in every case "an outrage on common sense," we contend that, when judiciously applied to the last line of *some* hymns, it is singularly beautiful and emphatic. We agree with Mr. W. in his statement of the difference between an anthem and a psalm tune; but has he not overlooked a class of psalms and hymns which not only admits of greater license than common, but *requires* it, to give them full effect? We would specify the metre of the 84th Ps. of Watts, 4-8s, 4-4s. What is there to render a repeat of the four short lines, "an insult to the understanding of the people," in any one verse of that psalm? Then there is the favourite metre 8, 7—8, 7—4, 7. Why may not some variety be given to the concluding lines, "It is finished, Hear the dying Saviour cry;" "Bread of Heaven; Feed me till I want no more;" "Oh refresh us, Travelling through this wilderness?" If our friend had heard the latter sung, as we have, to the tune Dismission, given defectively by Houldsworth, under the name, we think, of "Canaan," we cannot imagine he would persist in his objection. There are, moreover, those hymns, &c. whose last line, or two last lines recur, as—

" Wonders of grace to God belong,
Repeat his mercies in your song ;"

and that noble hymn of Davies', each verse of which has the chorus—

" Who is a pard'ning God like thee,
Or who has grace so rich and free !"

"Now begin the heav'nly theme;" "O thou from whom all goodness flows;" and many others that we could mention—established and justly admired hymns—are specimens also of what we mean. We cannot part with these hymns: they certainly allow of greater latitude in the music, and we have in our possession tunes to them of a high order, which do repeat, or in which the duet responsive and chorus are introduced; and after thirty years' familiarity, we are prepared to pronounce on their effectiveness as well as their due sobriety; and if our friend should not disagree with us in these remarks, and taking our hint, should feel inclined to prepare a second part of "Hallelujah," we will cheerfully submit them to his inspection.

We feel reluctant to close this article without a quotation from each of the valuable essays just referred to; but we have so protracted our remarks, that one paragraph from Mr. Waite must suffice:—

"Few persons have any adequate conception of the elevated and exquisite enjoyment which will be felt in our religious assemblies, when they shall have paid due regard to intelligent and devotional singing. . . .

"But psalmody rests not its principal claims to our attention on these grounds. *It is an ordinance of God*; and he who neglects it, or who is indifferent to the manner of its performance, is guilty of sin. All moral disqualifications for this exercise and all mental indispositions to it, *are sins*. Physical inability is the only ground of exemption from this duty, which in the sight of God, can be successfully pleaded.

"It cannot be too deeply impressed on the mind of the church, that to sing the praises of God with the spirit and with the understanding also, is a *religious duty*, incumbent upon every Christian.

"Those who feel the importance of this sacred duty, and who conscientiously desire to discharge it aright, should diligently and prayerfully examine the Scriptures for the express purpose of ascertaining the mind of God on this subject. Such an examination has, in our own case, led to an oppressive and humiliating sense of the exceedingly defective manner in which this part of worship is usually performed. A similar effect has been produced on the minds of several ministers, and others who have carefully investigated this matter. The spiritual inculcation of this great duty opens a wide and important field of ministerial labour, from the due cultivation of which, the most valuable results may confidently be expected. The pastors of several churches have begun to direct the attention of their people to this subject, and the indications of an improving state of things have already appeared. . . . At present the state of our psalmody is truly to be deplored. In many cases, it may be pronounced a daring insult to God, and a deep dishonour to the church. Why should we hesitate to confess this? To hide it from God, is impossible,—and it would be unwise to conceal it from ourselves."

Our readers have already been made familiar with such sentiments as these, but we *must* repeat them, till, by line upon line, and precept upon precept, "the power and the will to sing, happily meeting in our congregations, the psalmody shall become sweet, expressive, harmonious, and affecting beyond anything at present known; and whilst our own graces are excited by it, and our hearts lifted up to heaven, God shall be served 'in the beauty of holiness.'"

We received for review a copy of hymn tunes, composed by the late Mr. Lawson, missionary to India, as well as the first number of "*Gems of Sacred Music*," consisting of some tunes and anthems, which we intended to have a place at the head of this article. We regret to say that we have mislaid them, and beg to offer to the publishers an apology for the seeming neglect. In the former we noticed several airs, which, we have little doubt, will stand the test of time, and a few which seemed to be of a somewhat new and interesting character, deserving of trial. Of the latter, anxious as we are to afford such works all the encouragement in our power, we cannot be expected from a glance at a single number, to say much.

The Public and Private Life of Lord Chancellor Eldon, with Selections from his Correspondence. By Horace Twiss, Esq. 8vo. 3 vols. London: John Murray. 1844.

SECOND NOTICE.

IN Mr. Scott, George the Third found a man after his own heart,—his equal in attachment to things as they were, in firm unyielding opposition to concession and improvement, in perfect admiration of the throne and the altar, and consequent intolerance of dissent in every form, in all due estimation of the royal prerogative, and desire for its maintenance and enlargement. Previous to his receiving the appointment of Solicitor-General, Mr. Scott had felt the warmth of the royal sunshine, but from the day in which he obtained the accolade of knighthood, by which he became Sir John, and sung,

"Oho, the delight
To be a gallant knight!"

he became the valorous champion of the king. Advancing in the royal favour and confidence, rising in offices and dignities, he came at last, like another Lord Chancellor, to be the "something behind the throne greater than the throne," and might have written "*Ego et Rex meus*" as vauntingly as ever did the Lord Cardinal. "The king, in spite of my teeth, (he writes to his brother,) laid his sword upon my shoulder, and bid *Sir John* arise." When afterwards he became Lord Chief Justice of the Common Pleas, the wig of the royal favourite was deemed a sufficiently grave subject for the royal notice; and on the occasion of his receiving the seals, the king took them out from the breast of his coat, and said, "Here, I give you them from my heart." We have no room for a tithe of the kind things which the king, in his carefully-preserved letters, said to "his most excellent Lord Eldon," when "the king could not allow that any festivity should be under his roof to which the Lord Chancellor was not invited."

The very high esteem in which Lord Eldon was held by the king, was equalled only by the confidence and respect he received from the queen, and the other members of the royal family, from whom numerous letters were received, showing the absolute control which the "excellent Lord Chancellor" had acquired over them all.

Of this correspondence the following is a brief specimen. (vol. i. p. 439.)

"My Lord,—Something having occurred last night which I wish to communicate to you, I take advantage of your promise to apply to you when under any difficulty, and beg to see you for a moment in case you call at the Queen's house this morning, before you go to the King.

"CHARLOTTE."

"Q. H., April 14, 1804."

And a letter from the Duke of Kent, which begins :—

"My dear Lord,—Fearful lest your lordship should, in the multiplicity of business in which your time is so much engaged, forget what I did myself the pleasure of stating to you;" (and ending,) "with a thousand apologies for this intrusion, and sentiments of the highest regard and esteem."—Vol. i. p. 485.

Lord Eldon did not enjoy this degree of royal favour without suspicions as to his having made an unconstitutional use of it. When he and Mr. Pitt were about to proceed to the king at Buckingham House, after Mr. Addington had gone out of office, Mr. Pitt did not fail to express to Lord Eldon the suspicions to which we have referred. The circumstance is thus related in the anecdote book :—

"When Mr. Addington went out of office, and Mr. Pitt succeeded him, the king was just recovered from mental indisposition. He ordered me to go to Mr. Pitt with his commands for Mr. Pitt to attend him. I went to him, to Baker-street, or York-place, to deliver those commands. I found him at breakfast. After some little conversation, he said, as the king was pleased to command his attendance with a view to forming a new administration, he hoped I had not given any turn to the king's mind which could affect any proposition he might have to make to his majesty upon that subject. I was extremely hurt by this. I assured him I had not; that I considered myself as a gentleman bringing to a gentleman a message from a king; and that I should have acted more unworthily than I believed myself capable of acting, if I had given any opinion upon what might be right to his majesty. Mr. Pitt went with me in my carriage to Buckingham House, and when we arrived there, he asked me if I was sure his majesty was well enough to see him. I asked him whether he thought that I should have brought him such a message, if I had any doubt upon that; and observed that it was fortunately much about the hour when the physicians called, and, it turning out that they were in the house, I said he might see them in an adjoining room. He asked me to go with him into that room. After what had passed, I said I should not do so, and that it was fit he should judge for himself, and that I should be absent. He then left me, and after being with the physicians a considerable time, he returned, and said he was quite satisfied with their report, and expressed his astonishment at what he had heard from them; that he had learned, he thought from unquestionable authority, only the day before, that I never had seen the king but in the presence of the doctor or doctors who attended him on account of his mental health. He intimated that this was intelligence which had come from C——n House, and which he had now learned was utterly devoid of truth."—Vol. i. p. 446.

It is to these, and other similar facts, that Lord Brougham refers in the second edition of his "Statesmen of the time of George III."

"There is not the least doubt whatever of the extraordinary fact, that, after the king had been in a state of complete derangement for some weeks, and after the government had during those weeks been carried on by the ministers without any monarch, important measures were proposed to him, and his pleasure taken upon them after Mr. Pitt resumed his office, when the sovereign was so little fit to perform the functions of his high station, that Dr. Willis was obliged to attend in the closet the whole time of his majesty's interview with his chancellor. Hence we see that the exigencies of this form of government not only imply the monarch exercising his

discretion upon subjects wholly above the reach of his understanding on many occasions; not only involve the necessity of the most difficult questions being considered and determined by one wholly incapable by nature, or unfitted by education, to comprehend any portion of them; not only expose the destinies of a great people to the risk of being swayed by a person of the meanest capacity, or by an ignorant and inexperienced child; but occasionally lead to the still more revolting absurdity of a sovereign directing the affairs of the realm, conferring with the keeper of his conscience *circa ardua regni*,—while a mad doctor stands by, and has his assistants and the apparatus of his art ready in the adjoining chamber, to keep, by the operation of wholesome fear and needful restraint, the royal patient in order, and prevent the consultations of politic men from being chequered with the paroxysms of insanity.”—*Brougham's Sketches*, vol. ii. p. 56.

The high office of Lord Eldon gave him a vast amount of what is termed “church preferment,”—in other words, the power of filling pulpits and parishes with teachers of religion, and thus, of imparting to myriads the knowledge of the Gospel of Christ, or “another gospel,” as the case might be, the contingency being determined by the mind of the chancellor, who, as a sincere and conscientious man, would necessarily give his appointments to those whom he regarded as of the right stamp.

The extent of church patronage enjoyed by the lord chancellor as the keeper of the king's conscience, is one of those things which are kept concealed from the vulgar gaze, and into which it is not convenient that they should pry. We have attempted to penetrate into the obscurity with which the subject is surrounded, but we must confess that we are not altogether satisfied that we know it in the full extent of its dimensions. “The Clergy List” of 1843 gives a list, if we have counted correctly, of 745 preferments, sixteen canonries, and alternately, 22 livings; in all, equal to 772. But this does not seem to tell the whole truth, for Dodd says the livings in the gift of the chancellor are 807, though he does not give any authority for his statement. The value of these livings is more difficult to ascertain than their numbers; it cannot be learned by any published accounts: the sums named in “The Clergy List” are generally put down under the real amount, and are, we presume, exclusive of surplice fees, if not of house and glebe. In theory, the livings given away by the chancellor are below twenty pounds a-year, as rated in the king's books; and to our own knowledge, one of these twenty pounds a-year turns out to be £900 per annum. But if we take £300 per annum as the average value of, say 800 livings, we have then, as the result, an annual value of £240,000.

Now the dispenser of this preferment was the champion of that class who, in what is called “the beautiful language” of Southey, “walk in the ways of their fathers, and hold fast to that church for which Laud and his king suffered on the scaffold, and the noble army of our early martyrs at the stake,”—in other words, those who are the most

determined opponents of evangelical truth, and who honestly hate the very name by which that truth is described. So determined was Lord Eldon in his opposition to the evangelical party, that many members of the Church of England believe that he kept "a black list," in which were entered the names of that class of ministers whom we have been accustomed to regard as the salt of the national church, preachers of the Gospel, and the friends of all the followers of Christ. Among the excellent men to whom we refer,—and whose inconsistency we cannot but deeply deplore,—the opposition of Lord Eldon to men of evangelical sentiments was, for many years, the subject of constant but useless regret and complaint.

The members of the royal family appear to have rendered it somewhat difficult for Lord Eldon to enjoy the full extent of the patronage to which his office entitled him, and he seems to have succeeded in reserving for himself a share of the spoil, sufficiently large to enable him to become a considerable benefactor to the numerous friends who expected his favours.

"He was little, if at all, influenced in the distribution of his patronage, by political considerations. The solicitations of the royal family were his chief embarrassments. In particular, those of Queen Charlotte, the consort of King George III., were so frequent, as to entrench materially on his power of serving his private friends. Still there were few at all entitled to his gratitude or affection, on whom, or on whose families, he did not find means, in his five-and-twenty years of power, to bestow some favour, at least equal to their claims; and in many other instances, where no such claim existed, he allowed himself the pleasure of indulging a kindly feeling towards worthy persons, who had no interest with him but that of their necessities. He was careful, however, to avoid committing himself by promises."—Vol. iii. p. 465.

A fair average specimen of the procedure of Lord Eldon in his distribution of church preferment, will be found in the following very curious story, which we select for the sake of the connexion from two very different periods in his lordship's life. Referring to the occasion of his first canvass for Weobly, Lord Eldon says:—

"I lodged at the vicar's, Mr. Bridge's. He had a daughter, a young child, and he said to me, 'Who knows but you may come to be chancellor? As my girl can probably marry nobody but a clergyman, promise me you will give her husband a living when you have the seals.' I said, 'Mr. Bridge, my promise is not worth half-a-crown; but you may have my promise.' It will be seen hereafter, what came of this pledge."—Vol. i. p. 147.

The sequel of this story occurs in the same volume:—

"Years rolled on,—I came into office, when one morning I was told a young lady wished to speak to me; and I said that young ladies must be attended to, so they must show her up. And up came a very pretty young lady, and she curtsied and simpered, and said she thought I could not recollect her. I answered, I certainly

did not, but perhaps she could recall herself to my memory; so she asked if I remembered the clergyman at Weobly, and his little girl to whom I had made a promise. 'Oh, yes!' I said, 'I do; and I suppose you are the little girl?' She curtsied, and said, 'Yes.' 'And I suppose you are married to a clergyman?' 'No,' she said, and she blushed; 'I am only going to be married to one, if you, my lord, will give him a living.' Well, I told her to come back in a few days; and I made inquiries to ascertain from the bishop of the diocese, that the gentleman she was going to be married to was a respectable clergyman of the Church of England; and then I looked at my list, and found I actually had a living vacant that I could give him. So when the young lady came back, I told her she might return home and get married as fast as she liked, for her intended husband should be presented to a living, and I would send the papers as soon as they could be made out. 'Oh, no,' she exclaimed; and again she simpered and blushed, and curtsied: 'pray, my lord, let me take them back myself.' I was a good deal amused. So I actually had the papers made out, and I signed them, and she took them back herself the following day. Is it not remarkable that I should have given that promise in early life, and that it should actually have been fulfilled?"—Vol. i. p. 466.

Will it be believed, that the man who was indebted for his "living" to the courage and devotion of this enterprising young lady, as soon as he had got himself safely lodged in his glebe-house, refused to fulfil his engagement, and did so at last, only in consequence of the remonstrances of her friends and his own? Such was the fact—and such the man whom Lord Eldon in this singular way introduced to one of the livings in his gift.

There are scattered throughout these volumes, numerous instances sufficiently amusing, of the manner in which the great dispenser of the crown benefices was applied to for his favours, and of the various ways in which the applicants were treated. Here is one.

" 'I consider,' said Lord Eldon to Mrs. Forster, 'that Encombe used to renew my life, during the short period I could spend here every year when I was chancellor; for I laid it down as a rule, that I would transact no business here. Had I not done so, I should have been beset with all sorts of applicants.' One of these, as Lord Eldon told Mr. Stratford, the Master in Chancery, was a country clergyman, who found his way to Encombe, and asked for the chancellor. The servant, who opened the door, said his lordship was out shooting. 'Which way is he gone?' replied the clergyman. 'What is your business, Sir?' asked the servant. 'Never mind,' rejoined the clergyman, 'only just tell me which way your master is gone.' The servant pointed out the quarter in which the chancellor was to be found, and the stranger, following the direction, was not long before he came up with a man carrying a gun, and accompanied by a brace of dogs, but somewhat shabbily dressed, of whom he inquired whereabouts the chancellor might be found. 'Not far off,' said the sportsman; and, just as he spoke, a covey of partridges got up, at which he fired, but without success. The stranger left him, crossed another field or two, and witnessed, from a little distance, the discharge of several shots as unproductive as the first. 'You don't seem to make much of that,' said he, coming back; 'I wish you could tell me where to meet with Lord Eldon.' 'Why, then,' said the other, 'I am Lord Eldon.' The clergyman fell a-stammering and apologising, till the chancellor asked him, rather shortly, whence he came, how he had got to Encombe, and what he wanted there. The poor clergyman said he had come from Lancashire to the Bull and Mouth in

London, and that, finding the chancellor had left town, and having no money to spare, he had walked from London to Encombe; that he was Mr. ———, the curate of a small parish, which he mentioned, and of which the incumbent was just dead; and that he was come to solicit the vacant benefice. 'I never give answers to applicants coming hither,' said the chancellor, 'or I should never have a moment to myself; and I can only express my regret that you should have taken the trouble of coming so far to no purpose.' The suitor said, if so, he had no alternative but to go back to the Bull and Mouth, where he expected to find a friend who would give him a cast back to Lancashire; and, with a heavy heart, took leave. When he arrived at the Bull and Mouth, a letter, in an unknown hand, was waiting for him. He opened the cover with the anxious curiosity of a man to whom epistolary communications are rare; and had the joy of finding in it a good-humoured note from the chancellor, giving him the preferment. 'But now,' said Lord Eldon, in telling the story to Master Stratford, 'see the ingratitude of mankind. It was not long before a large present of game reached me, with a letter from my new-made rector, purporting that he had sent it me, because, from what he had seen of my shooting, he supposed I must be badly off for game! Think of his turning upon me in this way after the kindness I had done him, and wounding me in my very tenderest point!'—Vol. ii. p. 609.

We must give another:—

"The following correspondence," said Lord Eldon to Mrs. Forster, 'once took place between my old friend Dr. Fisher, of the Charterhouse, and me. He applied to me for a piece of preferment then vacant in my gift; so I wrote to him:—

"Dear Fisher,

"I cannot, to-day, give you the preferment for which you ask.

"I remain your sincere friend,

"ELDON.

"Turn over."

"Then on the other side—

"I gave it to you yesterday."

Vol. ii. p. 612.

These recitals are amusing enough, as displaying the humour of Lord Eldon; but who can seriously contemplate this method of appointing spiritual shepherds over their flocks, without a most distressing sense of incongruity?

We cannot refrain from adducing these facts, as illustrations of the working of the establishment principle, and as irrefragable proofs of the pernicious influence of church and state connexion. Most evangelical members of the Church of England are ready to express their deep regret, at the circumstance of such power being entrusted to hands which were not prepared to employ it aright, while with a strange inconsistency they will advocate the continuance of the system by which the evil they complain of is produced. In the case of Lord Eldon, we have not an illustration of the greatest possible abuse of church patronage; we do not see the property designed for the support of Christianity bestowed on the servile flatterers and hirelings of statesmen, and on others of even a more infamous description: we have, indeed, a favourable specimen of the manner in which "the crown

benefices" are appropriated. It was the wish of Lord Eldon to promote those who were, in his estimation, "exemplary clergymen;" and his conduct is viewed with complacency by his biographer, and by the large politico-religious class, of which he was the acknowledged chief. Those who, from a hatred of such things, are actively engaged in endeavouring to sever the bonds which bind the church to the state, will find in these volumes ample materials to justify their zeal, and strengthen their determination.

The "Life of Lord Eldon," as might be anticipated, very fully details his proceedings in parliament, where, according to our estimate of legislative duty, he was the advocate, and often the originator, of plenty of bad measures, and the opponent of almost every good one. Entering the House of Commons as the nominee of a Tory lord, (Lord Weymouth,) he at once took his stand on the side of the old Tory party, becoming very soon the much-valued supporter of those statesmen who had obstinacy and blindness enough to resist the march of freedom, and impede the progress of reform. The initial efforts of the member for Weobly, gave indeed, but very little hope that he would prove a valuable acquisition to the party to which he belonged; indeed, the speech to which we allude promised to render its author the sport and the bore of the assembly in the presence of which it was made. Mr. Scott had been thinking of the church, and if a desirable living had fallen during his 'year of grace,' some country parish, and, perhaps, ultimately, some profitable diocese, would have had the benefit of his theological lore. He entered, instead, the House of Commons, and there he seemed to resolve that his divinity should be made to do some service to the state. His studies, like those of many other tyroes, in and out of the Establishment, had been particularly directed to the book of the Revelation; and he, with an acumen peculiarly his own, but still very much akin to that of many microscopic divines of our own day, had discovered in that book a decided prediction of the assaults, which were then being made on the East India Company. Thus speaks the report of the speech in question:—

"Here Mr. Scott, after an apology for alluding to sacred writ, read from the book of Revelation some verses, which he regarded as typical of the intended innovations in the affairs of the English East India Company:—'And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns. And they worshipped the dragon, which gave power unto the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and power was given unto him to continue forty and two months.' 'Here,' said Mr. Scott, 'I believe there is a mistake of six months,—the proposed duration of the bill being four years, or forty-eight months.' 'And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.' 'Here places, pensions, and peerages are clearly marked out.' 'And he cried mightily with a strong voice, saying, Babylon the

great'—plainly the East India Company,—is fallen, is fallen, and is become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird.'"—Vol. i. p. 154.

This unfortunate exhibition, which threatened to extinguish the new senatorial light almost as soon as it had begun to shine, drew on its author the severe ridicule of Sheridan and Fox, and would have terminated for ever the political life of a man of inferior powers; but Mr. Scott soon recovered himself, and became in his future course as remarkable for the severe plainness of his style, as he was at first for his unsuccessful attempts at oratorical embellishments.

The parliamentary life of Lord Eldon, protracted as it was, was consistent throughout. He was always the advocate of those measures which tended to abridge the liberty of the subject, and exalt the prerogative of the king, his master. He was always ready to fight for "the church," and to oppose the claims of those who were oppressed by its intolerance. His name is never wanting in the lists, when the spirit of feudal domination is warring against the popular demand for liberty and justice. From the first sorry display, to which we have already referred, onward till that day (Sept. 16, 1837) when he paid his last visit to the House of Lords, when he was "supported into the house by Mr. Farrar," his visits to parliament always went to aid and prop up the declining cause of toryism. The Catholic claims—the disfranchisement of rotten boroughs—the work of corporation reform—the mitigation of the criminal code—the reform bill—the repeal of the test and corporation acts—and the abolition of colonial slavery, were among the measures to which he gave the most determined and dogged opposition, and the progress and triumph of which he records in his numerous letters with the most heartfelt sorrow: indeed, the spirit of our legislation during the latter years of his life was to him a source of the utmost distress, and appears to have co-operated powerfully with natural causes in rendering his old age fretful and disturbed, if it did not somewhat abridge the term of his long life.

Mr. Horace Twiss refers to the tenacity with which Lord Eldon maintained "the ancient maxim, that Christianity is part of the law of England;" and we must confess, that a careful review of the record before us has sometimes tempted us to fear, that this was the extent of Lord Eldon's estimate of Christianity. Very happy should we be to lose the impression we have received; but we are unconscious of any desire to deal unjustly with the memory of the departed earl when we repeat our conviction, that his veneration for Christianity appears to have been owing to the accident, that it was a part of the law of the land. Indeed, this view of the authority of the Christian religion is, unhappily, one which Lord Eldon shared in common with many of his countrymen, from the servile company who frequent the village church as good and loyal subjects of the parson, up to some of the stoutest

champions of Protestantism, who fight for the throne and altar. Were not "Christianity a part of the law of England," there is little risk in asserting, its professors would soon experience a rapid diminution in this country. If those who are "afraid of the king's commandment" could forsake the parishchurch, without bringing their loyalty under suspicion,—and speak as freely as they think respecting the Bible, without impugning the constitution,—and cease to reverence the rector and be "buxom to the archbishop," without any danger of being charged with "sedition, privy conspiracy, and rebellion," we say, without hesitation, that multitudes among us, who appear anxious to "uphold the religion of the state," would treat Christianity with no more respect, than the servile dependents of some arbitrary lord show to the cast-off favourite of their capricious master.

The ancient maxim to which we refer is of the most deceptive character, and its application has been productive of an awful amount of suffering for conscience' sake. We should greatly rejoice to see the claims of Christianity recognised by the various officers of the state in their own persons, and supported at their own proper cost and charges—to see its spirit pervade the whole body of our laws and regulate their administration—the law of England doing homage to the law of Christ; but this is a consummation which, however "devoutly to be wished," will be desired in vain, until the erroneous and unjust maxim, that "Christianity is a part of the law," has been completely abandoned. Mr. Twiss gives an instance of the application of this maxim by Lord Eldon, which is intended as complimentary to the orthodoxy and the legal science of the learned lord, but which, in our judgment, is a sad proof of his unacquaintance with the spirit of real Christianity. Our readers will not peruse the following case without a smile of pity:—

"On the petition of certain elders of Jewish congregations, praying a declaration of the admissibility of Jews, in common with Christians, to the benefit of the Bedford Charity:—

"Lord Eldon, in giving judgment against the petitioners upon the construction of the charter, and of the acts of parliament bearing upon it, which construction, he said, formed the simple question for his determination, observed that many arguments had been addressed to him from the bar, on the practice and principle of toleration; but, added he, 'I apprehend that it is the duty of every judge, presiding in an English court of justice, when he is told that there is no difference between worshipping the Supreme Being in chapel, church, or synagogue, to recollect that Christianity is part of the law of England,—that in giving construction to the charter and the acts of parliament, he is not to proceed on that principle further than just construction requires; but, to the extent of just construction of that charter and those acts, he is not at liberty to forget that Christianity is the law of the land.'—Vol. iii. p. 449.

We did think of offering some remarks on what has been termed the religion of Lord Eldon, but as our object has been to review the book, and not to judge its subject, we have resolved to leave the

topic untouched, for it is unhappily one the discussion of which would have been painful to our minds, and perhaps not profitable to our readers. We cannot however refrain from stating, that Lord Eldon was anxious not to be regarded as "a saint," and that for this anxiety there appears to have been but very little occasion.

There are numerous other features of this book which, if our space admitted, we should be glad to notice; indeed, we are conscious that we have not done full justice to Lord Eldon, or to ourselves, and that we could easily have afforded additional pleasure and information to our readers. It is really an oppressive task to deal with three such volumes as those before us—there are so many topics that court discussion, so many facts that ask for recital, and so many errors in politics and religion that call for animadversion, that it must suffice us to have made the best selection we could, and to recommend our friends to read, and think, and judge for themselves. And this recommendation we can give with great cordiality, for a much more interesting biography we have seldom met. It is written in a plain yet masterly style; it lays open to our view the public and the hidden life of a most remarkable man; it groups around him his numerous companions; and, like Hawkins' *Life of Johnson*, its notice of contemporary character converts the biography into a sort of history. It also gives a good idea of the ropes and pulleys by which the machinery of state affairs is moved, and it furnishes ample materials for thought to any mind that is disposed to moralise on "the vanity of man as mortal."

The range of this 'Life' is remarkable for its extent and completeness; it carries the reader through all the stages of human existence—childhood, youth, manhood, and decay; it presents the early struggles of the diligent student, the progress of the pains-taking and industrious lawyer, the rich rewards and high distinctions of the man who had reached the proudest eminence his profession affords, and then the quiet pathway to the grave which the old man "treads alone" when he has passed from the cares, the responsibilities, and the honours of his public course.

We pity the man who can travel through these volumes and say all is barren; no thoughtful person, indeed, can peruse them without obtaining much instruction and improvement.

THE EDITOR'S TABLE.

THE Complete Works of the Rev. Andrew Fuller. With a Memoir of his Life. By Andrew Gunter Fuller. Parts I.—III. London: G. and J. Dyer.

Bible Illustrations; A description of Manners and Customs peculiar to the East, especially explanatory of the Holy Scriptures. By the Rev. Bonne Hall Draper. Fourth Edition. Revised by John Ketto. London: Grant and Griffith.

Studies in English Poetry: with Short Biographic Sketches, and Notes, Explanatory and Critical. By Joseph Payne. London: Relfe and Fletcher.

The Young Ladies' Reader; or, Extracts from Modern Authors, adapted for Educational or Family Use, with Observations on Reading aloud, as connected with Social Improvement. By Mrs. Ellis. London: Grant and Griffith.

Self Inspection. By the Rev. Denis Kelly, M.A., Minister of Trinity Church, St. Bride's, London. London: Edwards and Hughes.

The Heroine of a Week: Conversations for the Teacher and the Taught. London: Seeley.

Michael Cassiday; or, The Cottage Gardener; a Tale for Small Beginners. London: Seeley.

Self Culture. By William Channing. London: Aylott and Jones.

Four Lectures, on the Errors of the Church of Rome, delivered at St. Thomas's Church, Dublin; with a Dedictory Letter to the Roman Catholic Laity of Dublin. By the Rev. Robt. J. M'Ghee, M.A. Seeley.

The Kingdom of Christ not of this World. An Introductory Discourse at the Ordination of the Rev. J. Davies, Maidenhead. By John H. Godwin. London: J. Snow.

The Domestic Bible. By the Rev. Ingram Cobbin, A.M. Parts I.—V. London: Arnold and Co.

The Continental Echo, and Protestant Witness. March, 1845. London: J. Snow.

The Political Duty of Christians. By the Rev. H. H. Dobney. London: Jackson and Walford.

The Penny Portable Commentary of the Holy Bible. Illustrated with Original Maps. By the Rev. Ingram Cobbin, A.M. Parts I. and II. London.

The Constitutional or Apostolical Churches; with Two Addresses suited to the Times. By J. Spencer Pearsall. London: J. Snow.

The Rationale of Religious Enquiry. In Six Lectures. By James Martineau. London: J. Chapman.

The Christianity of the New Testament. A Sermon. By the Rev. Henry Bevis. London: J. Snow.

The Fallacy of the Mythical Theory of Dr. Strauss. Illustrated from the History of Martin Luther. London: Marshall and Co.

Minutes of the Proceedings of a Conference of Delegates from the Committees of various Theological Colleges connected with the Independent Churches of England and Wales. Jackson and Walford.

The Christian Graces; or, The Fruits of the Spirit. A Pastoral Address. By Thomas Lewis. London: J. Snow.

What was the Fall? or, A Brief Statement of the Doctrines of Divines on the First and Second Death. London: Jackson and Walford.

The Popery of Puseyism. Two Sermons. By the Rev. Henry J. Bevis. In Reply to a Letter by an English Priest. 1. Protestantism and the Right of Private Judgment. 2. The Gospel and the Sacraments. London: J. Paul.

The New England. Vol. III. No. 1. January, 1845. Wiley and Putnam.

A Family History of Christ's Universal Church. By the Rev. Henry Stebbing, D.D. Part III. London: G. Virtue.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

PROSPECTS.

THE business year of the Society closes as usual on the 30th of April. Up to that time, therefore, subscriptions and donations will be most gratefully received, and published in this year's report.

It is impossible at this time to say what the income of the Society may be for the year which closes with this month. As much as this, however, may be stated, that had it not been for the liberal donations obtained by the extra effort which was commenced at Exeter-hall in May last, there would have been either an alarming deficiency, or a most distressing relinquishment of stations! From that effort more than £700 has been obtained; viz., forty-three sums of £5 each, and ten of £50 each. There have also been three promises of £10 for five years if thirty such sums could be obtained. The Directors are very grateful to those friends who have come forward so promptly and assisted the Society in its state of emergency. They indeed cherish the hope, if the friends of the Society increase their accustomed liberality during this month, that at the annual meeting in May an encouraging account will be presented of the Society's operations. The Directors would most respectfully urge on their friends in town and country the great importance of sending their contributions, from every source, before the end of this month, in order that they may appear in this year's report.

PAST AND PRESENT OPPOSITION TO MISSIONARY EFFORTS COMPARED.

Twenty-five years ago, the opponents of home missionaries could *command*, and too *readily* obtain, the services of a *mob* in keeping out from the villages the preachers of Christ's Gospel. The hostility was open, avowed, and vulgar. The leaders were men of education, and even the priesthood did not withhold their countenance. The peasantry were *blindly* led to do what they never would have done of their own free agency. Gladly would these men have continued to exercise this disastrous influence over the farmers and their labourers. But it is too late. Happily for the interests of religion and for the souls of men, many circumstances have combined to emancipate the people from this unhallowed and degrading influence. Enlightened legitimate influence over the masses, can never interfere with the just rights of others; but that moral power was generally unknown. The people were not treated as intellectual and responsible beings. They were allowed to remain in ignorance of letters, of their Bible, and of a preached Gospel. They were treated as serfs rather than as free-born Englishmen. A servile submission to rank and office was fostered, irrespective of moral excellence or of the claims of truth. This kind of training, and its results, suited the idle clergy of that day; while the gentry never sought for one moment the *moral* improvement of the people. A mighty change has come over the nation. Political, educational, and moral influences have broken the spell, and the people can no longer be kept in vassalage and darkness by a few interested men, proud of rank and office. But the effects of the former fearful neglect are seen every day. The adults are ignorant still. Many hundreds of thousands cannot read. The children in many districts are not in any school. There are thousands of parishes still without the Gospel; and one-half of England's adult population never attend any place of religious worship on the Sabbath-day. The higher classes have lost the confidence, or, at least, the affection, of the labouring classes. They do not look up to them as superior beings, as they once did. They have found them to be selfish;

and while noble exceptions exist, they have discovered a total neglect of themselves and their children, of their temporal and their religious condition. What are the consequences? They cannot now move the labourers as they used to do. They could hardly get a mob to prevent a missionary from preaching in a village. The people would *not* do it. They would rather welcome these humble messengers of truth. This has been again and again ascertained to be the case. The doings of twenty-five years ago cannot be renewed.

There is, however, still, great opposition. But it is adapted to the altered state of public opinion both among the clergy and the people. There is still dislike to Dissent, and a dread of its progress. It must, on many accounts, be opposed. But how? By counter zeal. The curate is now very active. There is the quiet, deliberate denouncing of other religious teachers as deceivers of the people. There are cautions, threats, and lures; gifts bestowed, and favours withheld; a regular system of purchasing children and bribing parents. The difference between the present and the former state of things cannot be better illustrated than by the two following cases. The first respects the early period, the second the present time.

"Yesterday week (after repeated solicitations) I went to C—, a village eight miles off, where I saw and heard what rejoiced my very soul. In the years 1819 to 1821, several attempts were made to introduce the Gospel; first by your agent, secondly by the minister at that time residing at S— M—, afterwards by the Wesleyans and Baptists; but we were all either pelted, beat, or drummed out of the place. A minister, at that time residing at Cornwall, heard of the circumstance, and wrote to say, that (D. v.) he would come and preach there, though there might be as many devils in the place as there were slates on the parson's house.

"He came, accompanied by a friend; and as it had been announced two or three days before, preparations were made accordingly. As soon as the preacher stood up, an idiot, with a filthy grey wig, with a rusty shattered old black gown thrown round his shoulders, was placed on the top of a cask, exactly opposite, who continued to bawl the Lord's prayer so loud, that no other voice could be heard. During this ludicrous exhibition, one of the sons of Belial had taken off a linch-pin belonging to one of the wheels of the gig belonging to the preacher; and others of the same fraternity were preparing to cut the harness; so that the good man was thankful to get away with a whole skin.

"At this notorious village, the people were so ignorant and debased, that on Sabbath-days they were in the habit of exhibiting, during *divine service in the church*, half-a-dozen silver spoons, a gold-laced hat, or silver watch, (whatever the prize might be,) with a placard appended:—

" 'To be wrestled for, on day of

" 'at place.'

"At length the set time to favour this place arrived; the overwhelming influence of the Rolle family ceased; added to this, the parson and the farmers were set at loggerheads on the tithe question. A good lay brother, possessing some property, bought some old cottages, and converted one of them into a chapel; a church was formed; now there are upwards of fifty members. The day I was there the chapel was filled; and although it was a bitter cold day, I returned home in the evening with a heart warmed and delighted at what my eyes had seen and my ears had heard, exclaiming, 'What hath God wrought!'

"The curate carries a bag. This is the instrument he employs to support the Church and injure Dissent. Money presents great attractions to the poor. It relieves their wants and removes their embarrassments. The offer of money exerts a great influence upon the poor in this place. Many, very many, would be induced to attend the chapel, and to send their children to the Sunday-school; but they dare

not, because, by so doing, they would displease the clergymen, and forfeit their favours. The other day, a poor woman was telling a friend of mine, in his shop, that she profited more at chapel than at church. Why, then, did she continue to attend the latter place of worship? The curate now passed; and, calling her out, furnished her with an answer to all such inquiries, by ordering the butcher to let her have a neck of mutton.

"This is the way he reasons with many; and with such arguments they are willing to be controlled, if not convinced. So accustomed, indeed, have the people become to this mode of treatment, that it is frequently said, that we could secure numbers to attend the chapel if we were sufficiently wealthy and wicked to become the highest bidders. So much for the efforts of the clergy, and their influence upon the people. Were it not for the things now mentioned, our chapel would be crowded.

"Indeed it is occasionally crowded now; and it is always well attended; and the word of God, which is heard with unusual attention, is not preached in vain. With my Bible classes, and the visits I have to pay to the afflicted, together with my many public engagements, I have quite enough to do; and I pray that the great objects of our Society may be greatly promoted by my humble services."

The extracts which follow are from the journals of two Missionaries, one in the south, and the other in the north, but both showing the zeal and success of the friends of error:—

"Zeal of Puseyites.—Puseyism is putting forth great efforts in this town; and it is a cause of regret that so many, of whom other and better things might have been expected, yield to its influence. It is a subject of grief, because we know they are deluded to their eternal ruin. And yet we are not surprised, since their doctrines are so agreeable to the carnal mind, and the way prescribed for the attainment of heaven so easy. Forms and ceremonies are more suitable to an unrenewed mind than the renewal of the heart, and the mortification of its lusts and propensities. To have a hope of heaven, and yet live in pleasure, suits the carnal heart. Such is the tendency of Puseyism; and it is a subject of regret, that men should allow their minds to be influenced by such soul-destroying doctrines.

"But, while the advocates of error are at work, so must be the defenders of truth. We have the truth, and the God of truth, with us, and need not fear the attacks of its enemies. Truth must overcome all opposition; let us be at our posts. The enemy is abroad, scattering seed that will grow up to noxious plants, and spread poison and death around. We must counteract its influence, by sowing the incorruptible seed of the Word; and, by patient and persevering endeavours, strive to establish the kingdom of our beloved Redeemer."

"Village church after Puseyite fashion.—*Zeal and its consequences.*—Occasionally I journey in one direction some miles beyond my preaching village, which affords me excellent opportunities for tract distribution. I have there, time after time, distributed a considerable number of silent monitors, which, with the Divine blessing, may speak loudly to guilty and careless consciences.

"One of these villages so visited has some time had the unenviable notoriety of thorough-going Puseyism in its clergyman.

"Passing along lately with a brother minister, and observing the church door open, which it almost always is, for very frequent prayers, we agreed to enter. The porch is surmounted conspicuously with a cross. Entering, the eye is immediately attracted by a splendid and newly-erected baptismal font, its squares embellished with these soul-deceiving mottoes, 'The laver of regeneration;' 'Wash, and be clean;' 'Wash me and I shall be whiter than snow,' &c. The chancel end is bedizened after the most approved fashion of Papists. The painted window receives, consequently

gives, very little light—dimly shed upon the table, (altar, perhaps, I should say,) upon which stands a cross (corresponding with the one upon the porch,) with a large candle fronting on either side, together with a plate occupying a conspicuous position. All indicated the ascendancy of Rome in this little village temple. I had no tracts with me particularly adapted; but the most suitable I could find I left in the church porch, with an earnest desire that some good might attend them.

"My late visits to W—— have been rendered remarkable by some incidents, which I will briefly narrate. One evening, while busily and heartily addressing the people, a gun was discharged close to the door, which the people feared was levelled at myself. It proved to be the work of a man in liquor. He was in the road with the gun, and acted as though he intended evil, when I was leaving to return home; but the dangerous instrument fell from his hands: whether evil was really intended or not, is hard to say. I felt, however, occasion and inclination for gratitude to a kind and watchful Providence.

"At my next visit, I found the Ranters were holding protracted religious service, with a view of revival; that evening they had left the pulpit open, with the request that I would occupy it; which I did, with strong feelings of Christian charity, deep sympathy in their object, and full resolution to make the best of the opportunity to benefit the people.

"The next visit proved interesting on the following account. The clergyman had been considerably excited by my little harmless endeavours for the good of his parishioners. As near as possible, this conversation took place between the said clergyman and a poor woman of his parish:—

"C. 'I hear that a Mr. —— comes here to preach?'

"P. 'Yes, sir.'

"C. 'But do you think he is a Christian man?'

"P. 'Oh yes, sir, I do.'

"C. 'But I hear he speaks against the Church.'

"P. 'Of that, sir, I know nothing. I have heard him many times, and have never heard him say anything about the Church; and I am determined, that as long as he comes here to preach, I will go and hear him.'

"At this visit, some anxiety was felt about the attendance, as the worthy clergyman had that evening commenced a weekly lecture; notwithstanding this, our cottage was filled with people, who were very attentive to the Word.

"At W—— is a poor woman, much afflicted, who has read the Bible through *nine* times. At O—— is a man learning to read, on purpose that he may read the tracts. At D——, the clergyman would not allow a certain person to kill his pig because he has preaching in his house."

It is, however, delightful to know that the work of God is going on, sinners are converted, and his cause is extending. The following miscellaneous extracts are given to show that much good is doing:—

GREAT ENCOURAGEMENT TO LABOUR.

"The circumstances under which I at present labour in this part of the Lord's vineyard are peculiarly encouraging. At H—— B——, our chapel on the Sabbath-days is generally pretty well filled, particularly on the evenings, with very attentive hearers. Seldom does a Sabbath-day pass, but we hear of some good impressions having been produced. These, however, but too often prove as the morning cloud and the early dew. Still, the publication of the glorious Gospel of Jesus is from time to time blessed to the conversion of some spiritually benighted souls. During the Sabbath morning service of last week, while speaking on the expressed desire of the rich man in hell, for his five brethren on earth to be warned, lest they also should

come to the same place of torment, I perceived some of the congregation in tears. I took the earliest opportunity of conversing with several whom I saw thus seemingly impressed. They acknowledged the solemn importance of the truth advanced. I perceived that their impressions had partially subsided, and, Felix-like, they still procrastinate. One Sabbath evening, while speaking on the value of the soul, from Matt. xvi. 26, I perceived in the congregation a woman who was very seldom known to frequent any place of worship; her attention seemed intensely fixed, as if impressed with the importance of the subject.

"I called to see her on the following day, when she expressed herself glad to see me, that she might tell me her anxiety for the salvation of her soul. I simply explained to her the way of salvation, through faith in the atonement of the Lord Jesus, and left with her a tract suited to her state of mind. Since then I have frequently visited her—several of our members have done the same, at her own request. She is in a very hopeful way, a manifest change is observed in her general conversation and deportment, and I hope soon to see her in the full enjoyment of Gospel peace, determined to be on the Lord's side, and glorying in nothing but the cross. On another Sabbath evening, after the services of the day were over, and when about to engage in family worship, a man called upon me, in a state of great mental anxiety, to converse with me on the state of his soul. At one time he had made a profession of religion, and had for a number of years been a member of a Christian church; but he had gone back to the world, and became completely absorbed in the concerns of this life. For several weeks he had been awakened to a consideration of his state in the sight of God, but he had endeavoured to conceal the feelings of his mind until he could do so no longer, for his conscience so powerfully accused him with his past wicked indifference and ingratitude. I endeavoured to stay his mind on the glorious efficacy of the Christian atonement, through which there is pardon for the most numerous and aggravated of human transgressions. He united with us around the family altar, and left us professing his entire reliance on that blood which cleanseth from all sin, determining to deny himself, take up the cross, and follow the Saviour. He has proposed to join with us in church fellowship, and several brethren have been requested to visit him with this view. At our last church-meeting we had an addition of three persons. We have not had any cases of discipline during the past quarter. There have been certain symptoms of laxity in several of the younger members, but by timely and affectionate exhortation they have been preserved from being entangled by the snares of the world. Our Sabbath-school continues to afford the usual encouragement.

"Our congregational library is proving the means of much good here. We have got a great addition to the number of volumes, by a handsome donation of £5 from J. Douglas, Esq., Cavers."

IMPROVEMENT PROMOTED BY PERIODICALS.

"Although your agent is not able to inform the Directors of great moral and spiritual changes taking place at this time on the station, yet he trusts he can say that things continue to afford encouragement.

"The number of attendants both on the Sabbath and on week evenings continues to keep up well, and a pleasing attention is paid to the word preached. Several, I trust, ere long, will give a decided evidence of a change of heart, and a firm attachment to the cause of the Redeemer. Three young persons were proposed at our last church-meeting as candidates for Christian communion, whose religious views and general conduct have, for some time past, afforded us great satisfaction and pleasure.

"I have always had to complain of a deficiency of Christian principle among the people of this neighbourhood. To compromise, and, if possible, to secure the good

word and will of all parties, even at the expense of vital truth, have been prominent features here for many years. But few, even among those who professed to be Christians, could give a reason of the hope that was in them. If they were dissenters, they were so from accident rather than from principle; or if they should be Episcopalians, they are so because their fathers were before them. But in this I hope I can say, that of late pleasing changes have been effected. The wide circulation of *The Christian Witness*, and of our own *Magazine*, are doing great things among our people. They begin to view things very differently from what they formerly did. Religion they see to be the 'one thing needful,' and its sacred principles they are in duty bound to contend for and maintain.

"The purity and spirituality of the Redeemer's kingdom, its manner of support, and its claims on their prayers, their property, and their exertions, are becoming subjects with them of great interest. I trust the day is about to dawn, and the Sun of Righteousness about to arise, and shed forth his refulgent beams, and chase away the moral blight which has rested for so long a period, with consequences the most destructive, on this spot of God's professedly cultivated vineyard, and that 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.'"

SELF-DENIAL IN ORDER TO DO GOOD.

"As to this station, I trust I can say, we are progressing. At K—— we received at the last ordinance, the two persons I named in my last as having been proposed for membership, who I hope will be consistent members.

"The congregation hear the Gospel with very great attention. At C——, also, we have added two members; prejudice is giving way; several persons attend, and much good I believe is doing. At P—— we get the room filled with attentive hearers, and many of them are sincere Christians. Although poor, they love the Gospel, and contribute to their utmost to its support; they are day-labourers, and get from six to seven shillings a week. In addition to their quarterly subscriptions, five of them have brought to me for the Home Missionary Society an additional contribution, by way of an extra effort. This has been saved in various ways during the year—one, by putting by what he used to expend in tobacco; another, by saving the waste of the house, and selling it; others, by doing little things after they have done their daily labour, &c.

"Our congregation at S—— is a little increased; at the other places the number of hearers is near the same."

PREJUDICES REMOVED—ATTENTION EXCITED.

"Whether the circumstances of this station being so near to Oxford, the fountain of error, whose streams appear on the increase, rather than on the decrease; or that its being so near the seat of the bishop, the patron of Puseyism; or whether the fact that its interests are counteracted by an evangelical party in the neighbourhood, but within the pale of the Establishment, may have any influence upon its future destiny, and blight the hopes now entertained, your agent will not venture to speculate upon; but never has it presented so encouraging an aspect as at the present time. Nearly every department wears the smile of hope, and affords an indication that 'God is for us.' Instances of conversion are not lacking, and the church is receiving gradual accessions. Since my last journal two more have been added to our number, and others have been proposed.

"At Great and Little H—— there is a most cheering state of things. The barren waste appears to be under the cultivation of the Spirit and truth of God; and I am not without hope that at some distant period it will supply many trees of

righteousness of the Lord's planting. I have no longer to preach on a week evening to a congregation of seven or nine, for it has increased to upwards of fifty attentive hearers. Opposition appears, for a season at least, to have ceased, and the people are permitted to come to the chapel without interruption; prejudice has partly relinquished its hold upon the mind, and many who would not deign to look upon a dissenting place of worship now come and hear for themselves, and go away impressed; and even the obduracy of the human heart seems incapable of resisting the influence which appears to accompany the preaching of the truth as it is in Jesus. The fixed attention, the penitential tear, and the altered conduct of the people, prove that the Gospel has come to them 'not in word only, but in power, and in the Holy Ghost.'

"The last accession to the church was from H——, and there are several others manifesting the deepest concern for their souls, and ardently seeking the Saviour. 'Is anything too hard for God? If God work, who shall let it?'"

IRISH EVANGELICAL SOCIETY.

CONNAUGHT MISSION.

THE Committee have great pleasure in announcing that their plans for carrying into execution this important enterprise are nearly completed. They are greatly encouraged by tokens of approval from many friends both in England and Ireland; and by some few donations which have been received to be specially devoted to the object. Fully to adapt the entire measure contemplated, a larger amount of contributions is absolutely necessary, which the Committee cherish the hope will be furnished when the importance of the undertaking is duly considered.

The Committee have determined to select some eligible spot from which all the agents employed, whether missionaries or Scripture-readers, may diverge as opportunities offer, and seek to spread, as widely as possible, the knowledge of Christ, and salvation through him. This plan has been preferred, as it avoids the discouragements our brethren often feel from their isolated position, when scattered over a wide extent of country, and cut off from fraternal intercourse, and mutual countenance and co-operation. The place to be selected being a matter of great importance, the Committee are availing themselves of the opinion and advice of those friends who are most intimately acquainted with the province; and have instructed one of their missionaries to make a tour of inspection, in order that all the circumstances of each locality which has been named may be fully before them ere they finally determine the spot to be chosen.

The Committee have placed the conduct of the mission in the hands of their devoted brethren the Rev. Messrs. Jordan and Murray. Their intimate acquaintance with the district of the country which is to be the sphere of operations;—their knowledge of the native Irish language, in which they have for many years announced to their countrymen the glad tidings of salvation;—and their sincere attachment to the Society under which they have so long laboured, point them out as eminently qualified for the work assigned them. The Committee have also engaged the services of Messrs. T. O'Hara, O'Connor, and H. Deane, concerning whom they have received the most satisfactory testimonials of their personal piety, and their adaptation for the work in which they will be employed. As natives of Connaught, thoroughly acquainted with the language and habits of their countrymen, it is expected they will be found a valuable auxiliary to the mission; especially as they were, for many years, employed as inspectors of schools under the Hibernian Society, and have become thereby well known to, and greatly esteemed by, the people.

To these will be added two or three of the Scripture-readers, or colporteurs, already employed by the Society, and whose services, it is hoped, will be increasingly useful in this new enterprise. There will be, therefore, six or seven individuals, who, at the commencement, will comprise the mission band. Compared with the greatness of the object contemplated, and the extent of country to be traversed, they will be, notwithstanding their individual excellence, but a *feeble* band. But they will go forth in the strength of Him, who can employ the weak things of the world to confound the mighty: and the Committee would entreat the prayers of their friends, that God would graciously give His sanction and blessing to the undertaking, and success will be sure to ensue.

When sufficient time has elapsed to enable the Committee to form an accurate judgment on the plans adopted, and so soon as adequate funds are obtained, it is their intention to engage another missionary to labour amongst the English-speaking portion of the population, thus leaving the brethren who are qualified to preach and to teach in the native Irish language to devote themselves principally, if not exclusively, to that department of labour.

This is a brief outline of the plan which the Committee, after much anxious and prayerful consideration, have adopted for the spiritual benefit of the most necessitous portion of the entire country. They are themselves deeply impressed with the great importance of the enterprise. They enter upon it with mingled feelings of hope and fear. The obstacles which present themselves are many and great: but the circumstances which excite their hopes are greater still. They would, therefore, earnestly appeal to the friends of the Society, and to the churches of Britain generally, to aid them with their prayers and their contributions. The blessing of God, so essential to success to the effort, they believe will be granted in answer to the fervent and believing supplications of the church. And surely, if we are concerned for the conversion of distant lands, we ought not to be unmindful of the myriads who are perishing in ignorance within the limits of our own United Kingdom.

Additional and more liberal contributions are indispensably necessary to sustain the effort. The present income of the Society is barely sufficient to meet its expenditure. The Committee would gladly curtail their present expenses, and thus enable them to meet the additional outlay which this new mission will involve, if any method of doing so could be devised; but having always conducted the affairs of the Society on the most economical principle, this is impracticable. They cannot hope, therefore, successfully to pursue their projected efforts, unless a more generous scale of contribution is adopted by the friends of Protestant truth in this land. They would not conceal the anxiety they feel on this subject. Should they fail to obtain adequate pecuniary support to sustain them in this measure, the undertaking must, after all, be abandoned; and failure in this case would be an effectual hindrance to every future effort, however pressing the necessity, and however hopeful the prospect. But they cannot suffer themselves to believe that their appeal will be in vain. They will still cherish the hope that those who have the ability will not want the inclination to help forward a work which they believe to be of God.

COLONIAL MISSIONARY SOCIETY.

UNION-STREET CHURCH, ST. JOHN'S, NEW BRUNSWICK.—“The basement story of this building was opened for public worship on Wednesday evening last. The service commenced with singing the 185th hymn of the Congregational Hymn-book. The Rev. J. C. Gallaway then read the 67th, the 122nd, and the 133rd Psalms, and implored the Divine blessing upon all the religious uses to which that room might

be appropriated. The Rev. Mr. Wishart then delivered an address on the work of the Holy Spirit. After the congregation had sung the 190th hymn, a second address, on the fruits and evidences of the Spirit's work, was delivered by the Rev. Mr. Robinson. The 99th hymn was then sung, and the Rev. Mr. Wood addressed the assembly on the duty and privilege of a religious life. At the close of the third address, Mr. Gallaway, the pastor of the church, made a few observations expressive of the peculiar gratification which the exercises of the evening had communicated to himself; his earnest desire that all the uses to which that room may be hereafter devoted, might be in harmony with the scriptural sentiments which had been then expressed; and his fervent hope, that the Christian union which had been exhibited on that occasion, might be increasingly manifested by the members of different sections of the church of Christ in this city, and throughout the world. The room, which is capable of accommodating six hundred persons, was crowded in every part; fixed attention was maintained throughout, and all seemed impressed with the appropriateness and importance of the subjects which had been discussed by the different speakers."—*The New Brunswicker*.

LETTER FROM THE REV. JAMES DRUMMOND, BROCKVILLE, CANADA WEST.

Brockville, Canada West, Nov. 12, 1844.

"My dear Sir,—I avail myself of the opportunity of Mr. Freeland's voyage to England to send you a few lines, to inform you of what we are doing. Can it be possible that another year has gone its circle since I last wrote you? But such is the fact.

"Our sanctuary is erected; the church is organised, and has been a little increased; our Sabbath-school is full of enco ragement and hope; and the neighbourhood around has been acted upon by itinerant and stated ministrations. Our congregations on the Sabbath, considering the population and the variety of denominations, are respectable. I have originated a Christian Instruction Society, with a view to obtain the attendance of those who go no where; for there are many of this description among us, as well as with you. My little stock of tracts which I brought with me is exhausted; and I shall have considerable difficulty to keep going until I hear from secretary Pitman whether he can assist our aggressive efforts by a supply of ammunition from head-quarters.

"I am persuaded, moreover, that our principles are gaining ground in various directions; and, indeed, God himself is preaching them in the startling events of his providence. In their power, and their ultimate triumph, whatever forces they may yet have to encounter, we may cherish entire confidence.

"We are beset here with High-churchism and Puseyism in our measure almost as much as you are. The same spirit which actuates the Establishment at home, is made to appear in all its bitterness among us, as far as it can go. They are moving heaven and earth to re-establish the popular superstitions of the Papal church. They are endeavouring to put out the light of Gospel truth by drawing around the dark clouds of tradition and formalism. And what would you think of some in Canada, of the Scottish Establishment, prating about dissent, and denouncing others as schismatics? But so it is. Many, since the Free Church movement, have quietly gone back to the resting-place of Erastianism. The soil on which we have to work, you see, is still the corrupt heart of man, uniformly pre-occupied, and generally hardened by the prejudices which have been brought from the parent country, and which seem to multiply and strengthen in proportion to the distance they are removed from the scenes and circumstances which originated them. The work in which we are engaged here is indeed a work of faith, which requires much of the patience of hope. It is not to be done in a year, nor, indeed, in our life-time.

Confidence in the Divine faithfulness is our only support. God is able to make all grace to abound toward us. And when our labour is done, and we have gone to our fathers, the work will pass into other hands, and be carried forward towards its consummation, when Jerusalem shall become a rejoicing, and her people a joy. Trusting, then, in our Divine Zerubbabel, we are assured, that the mountain of error and prejudice and opposition that rises up before us shall become a plain.

"I may mention, that a young man, who came out in the ship with us, and was employed here in a situation, has directed his views to the ministry. I asked him to give an address to our people on a week evening, from a text which I presented to him. He did so with considerable ability and acceptance; and has since been recommended and received into the Theological Institute at Toronto, where his parents reside. He is a young man of education and talent; and we hope he will prove an accession to our strength. With every sentiment of esteem and confidence,

"I am, my dear Sir, yours faithfully,

"To the Rev. Algernon Wells.

JAMES DRUMMOND."

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

FIFTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.—The Meetings of the Fifteenth Annual Assembly of the Union will be held in London, (D. v.) as follow :—

Monday, May the 12th, at four o'clock, p.m., at the Congregational Library.—Meeting of the Distributors of the Fund in aid of Aged Ministers, derived from the profits of The Christian Witness. At this meeting the treasurers and secretaries of all associations connected with the Union are entitled to attend.

Tuesday, May the 13th.—The meeting of the Congregational Union of England and Wales, consisting of delegates and other brethren, will be held in Crosby-hall, Bishopsgate-street. Chair to be taken at nine o'clock, a.m., by the Rev. J. Burnet, of Camberwell.

Friday, May the 16th.—The adjourned meeting of the Assembly of the Union will be held, also in Crosby-hall; chair to be taken at nine, a.m., by Mr. Burnet. At twelve o'clock, the business of the Board of Education will be transacted, when all contributors to the Educational Fund are invited to attend.

On each day the meeting will close at half-past two o'clock, that the brethren may assemble at three in the Congregational Library for refreshment.

CONGREGATIONAL BOARD OF EDUCATION.

Conferences.

It will give pleasure to the friends of education to learn, that measures are in progress by the Board, which, it is hoped, will lead to the increase of knowledge among ministers and churches as to the extent of education in separate localities, and awaken an enlightened and permanent interest in the instruction of the poor. If we are strangers to the condition of a neighbourhood, we are unprepared judiciously to provide for it. Knowledge of facts will often move the heart, and create determined and vigorous efforts to accomplish a good work; while, at the same time, it increases and fixes our personal responsibility. It is one object of the Board to collect together for conference both ministers and lay gentlemen in every county; and, if possible, in every district of England; and also, as a first movement, for Wales to congregate the ministers and lay gentlemen of the southern part of the principality, to know what can be done in behalf of that interesting portion of the British empire. These things cannot be done in a day, nor in a week, nor even in a year. The beginnings, however, are encouraging. Essex has taken the lead. It has

long been distinguished as a county for its numerous and flourishing Congregational churches; and we hope it will not be less so for its schools for the education of the poor. On Tuesday, March 18, the ministers and lay gentlemen met for conference. A similar meeting was held at Warminster, for Wiltshire, on the 25th of March, and one for Norfolk will be held (D. v.) on the 22nd of April. This meeting will be held at Norwich. A similar meeting is appointed at Guildford, in Surrey, at an early period, but the day is not fixed. A large meeting is expected of ministers of various denominations at Llandovery, on the 9th and 10th of April, in behalf of South Wales. A deputation from the Board will attend all these meetings, and we hope to give our readers a report in our next. Some important information will have been collected before these meetings as to the educational state of these counties, and of the southern part of the principality, and will be submitted to the various conferences.

Statistics.

Every Congregational minister in Essex has had the statistical paper published by the Board. All of them have not been returned. Some of them the Board has received; and they are highly creditable to the industry and perseverance of those ministers and friends who have filled them up. The Rev. Mr. Davis, of Colchester, has formed a statistical committee, and obtained, not only the statistics of Colchester, but of several villages around it. Colchester has a population of 17,790; 6,093 of that number are under fifteen years of age; and nearly 4,000 of that number ought to be receiving daily education in infant and other day-schools. Now, it appears, that including every grade of school, from such as grammar and boarding-schools, to infant and dame-schools, there are *on the books*, 1,717 boys, 1,446 girls; together, 3,163; but the average daily attendance does not probably exceed 2,600, or 2,700. Out of the 3,163, there are no less than 989 belonging to dame-schools. How many of the gross number attend Sunday-schools, who have no daily education, and who attend day-schools, but not Sunday-schools, it is difficult to learn. The gross number on the books of Sunday-schools of all denominations is 1,893; but by far the greater part of these are included in the daily schools.

The Rev. Charles Riggs, of Tiptree-heath, who has always taken the deepest interest in education, and whose success in this department at Wivenhoe and Tiptree-heath is well known, kindly undertook to obtain the statistics of Winstree Hundred, containing thirteen parishes. The population of the hundred is 4,850, and 514 children are receiving daily education. At Tiptree-heath, the British day-school contains eighty children, and the Sunday-school 160. Every dame-school, and all other schools in the thirteen parishes, are included. Besides the 514 in day-schools, there are probably (suppose they all attend Sunday-schools) about 200 more receiving Sunday-school instruction who have no daily education.

Teachers.

The Board has resolved on the education of twelve persons, six male and six female, as teachers. As soon as it was made known, there were twenty-four applicants, and many of them persons whom it is hoped will make first-class teachers. Besides the training at the Borough-road, they will have weekly examinations and lectures at the rooms of the Board of Education. Every attention will be paid to the piety, character, and qualifications of the candidates for this important work; and it is hoped, that the Board will thus be the means of raising up a body of superior teachers, who will be a blessing, not only to the Congregational body, but also to the rising generation of other denominations educated in schools conducted on the plan of the British and Foreign School Society.

RESOLUTIONS ON THE PARLIAMENTARY GRANT TO MAYNOOTH COLLEGE, IRELAND.—At a Meeting of the Committee of the Congregational Union of England and Wales, especially convened to consider the proposal for an increased grant to Maynooth College, on Wednesday, the 12th of March, 1845, held at the Library, Blomfield Street, Finsbury, Benjamin Hanbury, Esq. Treasurer, in the chair—

The following resolutions were unanimously adopted:—

1. That the announcement in Parliament, by her Majesty's Ministers, of their intention to propose a greatly augmented grant in support of the Papal College of Maynooth, taken in connexion with the Charitable Bequests Bill for Ireland, passed in the last session of Parliament, indicates an altered line of public policy in respect to Popery in that country, and a design to conciliate the injured Roman Catholics by means involving wrong to other classes of her Majesty's subjects, and tending to uphold and extend that unjust and injurious system of ecclesiastical establishments which already inflicts so many evils on this nation; because the obvious design is, by resources drawn from general and compulsory taxation, to enable the Protestant Episcopal Church in Ireland to keep secure possession of the entire ecclesiastical resources and powers of that country; that is, to maintain one great injustice by another.

2. That this Committee looks back, with indignation, upon the wrongs under which the Roman Catholic population of Ireland so long groaned, and rejoicing that many of them have been redressed, would have every remnant of them removed by equitable and enlightened legislation;—but this Committee protests, with equal and decided earnestness, against every employment of the resources or power of the state, either to sustain, or to suppress, the Roman Catholic religion, or any other religion whatever; and feels entirely consistent in opposing with double energy grants of public money, in aid of what it deems deadly error, while it stedfastly resists the granting of state-assistance for what it regards as the highest truth.

3. That this Committee deems the present a favourable and an urgent occasion for a decided manifestation of Protestant zeal and union. The movements of the Papal party at this time throughout the world appear to confirm what the experience of all history attests, that Popery is a system insatiably grasping at dominion and aggrandisement—unscrupulous in the employment of every resource of force or fraud—unchangeably hostile to charity, liberty, and truth—and possessed of vast resources to compass its tyrannous ends. This Committee would therefore deem supineness and divisions among Protestants, at the present juncture, a guilty and fatal treachery to the dearest interests of the church of Christ, and of the whole race of man.

4. This Committee would therefore call the immediate attention of the Independent Churches of England and Wales, and of their pastors, to these intentions of the Government, and would invite their zealous co-operation in all consistent and wise plans for defeating them; but this Committee would especially advise, that in any efforts for the great common cause of Protestantism in which Independents may unite with other Protestants, effectual care may be taken not to compromise or conceal their broad and simple principle of uncompromising and impartial opposition to the establishment or endowment, in any form or degree, of any religious body whatever, by human legislation.

5. That the foregoing resolutions be advertised in the *Patriot* and *Times* newspapers. That a copy be transmitted to every member of both Houses of Parliament, and that other suitable measures be adopted to secure for them the widest practicable circulation.

JOHN BLACKBURN,
WILLIAM STERN PALMER, } Secretaries.
ALGERNON WELLS,

NOTTINGHAMSHIRE ASSOCIATION.—RESOLUTIONS AGAINST THE GRANT TO MAYNOOTH COLLEGE.—The annual meeting of this Association was held in their county town, on Monday, 17th, and Tuesday, 18th days of March.

The sermon before the association was preached on Monday evening, at Friar's Lane Chapel, by the Rev. James B. Brown, B.A., of London Road Chapel, Derby, on a subject of great interest—"The claims of the labouring population on the sympathies and zealous efforts of the churches of Christ."

The business of the following day was commenced with an early prayer-meeting. The forenoon of Tuesday was occupied with the affairs of the Association, at which the Rev. Joseph Gilbert presided.

Inter alia; It was resolved,—“That this meeting has heard with sorrow and alarm that it is the intention of her Majesty's ministers to propose an increase of the parliamentary grant to the seminary of the Roman Catholic priesthood at Maynooth. That while this meeting disclaims the least animosity towards any class of their fellow-countrymen, and would assert the right of Roman Catholics to an equality of civil and political privileges with all other subjects of the realm, it regards the appropriation of funds raised by public taxation to religious purposes, as unauthorised by the word of God, vicious in principle, and fruitful in mischief both to religion and the commonwealth, and holds that such appropriation of any part of the national revenue is doubly objectionable, when (as in the present instance) its avowed purpose is to disarm political hostility, and its sure effect, in the judgment of every conscientious Protestant, to perpetuate errors dangerous to the souls of men.”

In the evening a social meeting of the friends of the Association was held at the New Mechanics' Hall. Tea was served to not less than five hundred persons; and at seven o'clock the public proceedings commenced, when J. Herbert, Esq., the treasurer, was called to the chair. The report presented by the Rev. S. Mc All was highly encouraging. The meeting was addressed by the Rev. Messrs. H. L. Adams, of Newark, J. Barfett, of Grantham, J. K. Stallybrass, of Retford, J. Gilbert and Mc All, of Nottingham, &c. The attendance was numerous and cheering.

NEW CHAPELS.

SECOND CONGREGATIONAL CHURCH AT SHREWSBURY—OPENING OF THEIR NEW CHAPEL, AND ORDINATION OF THEIR FIRST PASTOR.—This new society and place of worship originated as follows:—"The majority of the church and congregation worshipping at Swan Hill meeting-house in this town, thinking it desirable to have a co-pastor, and finding it impossible to carry their wishes into effect so as to maintain 'the unity of the Spirit in the bond of peace,' ultimately determined, that since they could not work in peace and harmony together, they would leave the old place of worship, and endeavour to establish a second church, into which they might throw all their energies in order to extend the kingdom of Christ.

"It will naturally be asked, whether there be room for two Independent churches in Shrewsbury? To which the best answer that can be given is, to state the number of the population, which is about 23,000. Up to the present time there has been but one Independent chapel here, and that not able to seat 600 persons.

"All who know the town, can bear ample testimony that there is abundant room for two large and vigorous interests; and to all who pray for 'the prosperity of Zion,' it must be a matter of grief that there should not be such. The sincere prayer, and the chief aim of those who have made this effort is, that this object may be speedily accomplished."

Accordingly, on Tuesday, March 4th, a neat and commodious chapel in Castle Gate, with spacious school-rooms, was opened for public worship, by the Rev. Thomas Raffles, D.D., LL.D., of Liverpool, who delivered an eloquent and impressive discourse, founded on Matthew xvi. 18.

On Lord's-day, March 9th, two sermons were preached by the Rev. William Urwick, D.D., of Dublin. The collections at the above services amounted to rather more than £100.

On Wednesday, March 5th, the Rev. Edward Hill, late of Spring-hill College, Birmingham, was solemnly ordained to the pastoral care of the newly-formed church now assembling in the above place of worship. The Rev. Thomas Weaver, of Shrewsbury, commenced the service by reading suitable portions of Scripture, and offering prayer; the Rev. T. R. Barker, Classical Tutor of Spring-hill College, delivered the introductory discourse, in which he gave a very lucid and scriptural view of the principles of the Congregationalists; the Rev. Francis Watts, Theological Tutor of Spring-hill College, received the confession of faith, and offered the ordination prayer; and the Rev. William Urwick, D.D., of Dublin, gave a very impressive charge to the minister, founded on the former part of the 7th verse of the first chapter of Titus.

In the evening, the Rev. John Raven, of Dudley, preached to the people. This discourse was characterised by much fervour and affection, and will long be remembered by those who heard it.

The chapel was crowded on each occasion. The whole of the services were marked by deep solemnity; and it was truly gratifying to the friends engaged in this undertaking to have the presence of nearly forty ministers of different denominations, several of whom took part in the services, and, with many other friends, dined in the school-rooms, which are over the chapel.

NEW CONGREGATIONAL CHAPEL, MARGATE.—It had long been the desire of many persons, holding Congregational sentiments, that a church in connexion with their own denomination, should, if practicable, be raised at the much-frequented watering-place of Margate. There were various obstacles in the way of such an attempt, but these having been removed, and this desire having been more strongly expressed by friends on the spot and elsewhere, application was made to the Congregational Association for Kent, and to the Home Missionary Society, soliciting their help. These two societies agreed to co-operate in adding to the means of Christian instruction, as there was a prospect of great good being done both to the residents in the town and to many of the visitors. The building in Hawley-square (but having the principal front towards Cecil-street) formerly called Batson's Library, was accordingly obtained, and fitted up as a place of religious worship.

Wednesday, March the 5th, was the day appointed for the opening services, but a heavy fall of snow, which obstructed the roads, prevented the attendance of multitudes who had purposed to be there, and prevented the arrival of the Rev. J. Blackburn, of London, who was to have preached in the morning, till after that service was over. The Rev. John Pyer, of Devonport, therefore, preached in the forenoon, and Mr. Blackburn, having reached the town in time, in the afternoon, and Dr. Campbell, of London, in the evening.

Although the season was most inclement, several ministers from the neighbourhood attended to sanction this effort, namely, Rev. Messrs. H. Cresswell, Canterbury; D. Harrison, Whitstable; H. J. Bevis, Ramsgate; T. H. Brown, Deal; T. Vincent, Deal; H. J. Rook, Faversham; and others. All present expressed their satisfaction at the neatness and good taste with which the place is fitted up, and their hope of much usefulness.

NEW CHAPEL, HECKMONDWIKE.—On Wednesday, March 19th, the new Upper Independent chapel, at Heckmondwike, Yorkshire, was dedicated to the public worship of God. The opening prayer in the morning service was offered by the minister of the place, the Rev. Henry Bean, after reading portions of Scripture appropriate to the occasion. The Rev. Dr. Raffles, of Liverpool, preached from Matt. xvi. 18, and the Rev. James Scott, of Cleckheaton, concluded with prayer. In the afternoon, the Rev. T. Scales, of Leeds, preached from Psalm cxxii. 9; and prayer was offered up by the Rev. R. Martin, of Heckmondwike, and the Rev. E. Brown, of Hunslet. The Rev. W. Lucy, of Bristol, read the Scriptures and prayed in the evening; after which, the Rev. John Ely, of Leeds, preached from 2 Chron. vi. 18. The attendance at all the services was large and respectable; and liberal collections were made, which, with those yet to be made, will, it is hoped, go far towards meeting the entire expense of the erection, and thus furnish another demonstration of the efficacy of the voluntary principle. The congregation is greatly indebted to the pious liberality of a worthy lady, Miss Parsons, of Stancliffe Hall, who, in a manner as kind as it was unostentatious, contributed the sum of £600 towards the object. The chapel is a handsome structure, and an ornament to the village. Its interior arrangements are very neat and convenient.

ORDINATIONS, ETC.

The designation services in connexion with the settlement of the Rev. John Raven as pastor of the Independent church at Dudley, were held on the 22nd of October, 1844. The Rev. J. Hill, A.M., of Gornal, introduced the solemn services of the day by reading suitable portions of the Scriptures, and by prayer. The Rev. J. Ashwell, of Bromsgrove, gave a lucid statement of the nature of a Christian church. In answer to questions by the Rev. J. Hammond, of Handsworth, a most satisfactory account was given of the steps which had led to the union of pastor and people. The Rev. John Fernie, of Brewwood, offered the designation prayer. After which the afternoon service closed, and the friends adjourned to the school-room, where between two and three hundred sat down to tea. The Rev. S. Jackson, of Walsall, began the evening service by reading the Scriptures and prayer. The Rev. J. A. James, of Birmingham, addressed the pastor from Matt. xxv. 21. After which the Rev. J. G. Pigg, of Wolverhampton, offered prayer. Dr. Redford, of Worcester, preached to the people from 2 Cor. xi. 2. The Rev. Messrs. Dyer and Cooper, of West Bromwich; Parsons, of Brierly Hill; Sibree, of Birmingham; the Wesleyan, and New Connexion ministers of Dudley, took part in the devotional services of the day. May the labours of our beloved and honoured brother be crowned with *even more* success than they were either at Birmingham or Hadleigh!

On Thursday, February 20th, the Rev. H. B. Creak, M.A. of the University of London, was ordained pastor of the Independent church, Atherstone, Warwickshire.

The Rev. Thomas Lord, of Wollaston, has accepted a unanimous invitation to the pastoral office from the Congregational church at Bridgstock, Northamptonshire, and purposes entering upon his stated labours the first Lord's day in May.

MISCELLANEOUS INTELLIGENCE.

RESISTANCE TO A PARLIAMENTARY GRANT TO MAYNOOTH COLLEGE.—A committee, composed of Protestants of various denominations, having been appointed by the public meeting held at Exeter Hall, on Tuesday, the 18th of March, to carry out its objects, and to concentrate the efforts of Protestants in opposition to the proposed

measure. It has chosen an executive committee, which sits daily at the London Coffee House, Ludgate-street, London, Sir Culling Eardley Smith, Bart., chairman, for the purpose of affording every assistance and information in their power to all who are disposed to concur in their great object.

The following practical suggestions are offered :—

1. The importance of getting up congregational petitions, addressed to both Houses of Parliament, but more especially to the House of Commons. These should be properly signed, that is to say, they should only be signed by males, above sixteen years of age.

2. These petitions should be put into the hands of the members of towns and counties, and of noblemen in their neighbourhood, with an earnest entreaty that they will support the prayer of the petition. If parties have any difficulty on this point, they are requested to forward their petition to the committee, at the London Coffee House, who will take care that it is duly presented.

3. That public meetings should be held, for the purpose of stirring up Protestant feeling and principle in opposition to the measure, if local circumstances admit ; and, wherever there is a Town Council likely to co-operate, it should be especially convened, and urged to petition in its corporate capacity. The committee will be happy to give every assistance in their power, by means of deputations to attend public meetings.

4. It is of immense importance, that Protestant electors should use their personal influence, in the way of direct appeal to their own representatives, whether *Liberal* or *Conservative*. Any considerable number of electors combining to assure their representatives, that, if they vote for Maynooth, it is highly probable that it will materially prejudice them at the next election, will ensure such serious consideration as no petitions to parliament would be likely to command.

We are well aware of the dangerous proximity of the subject of endowing the College of Maynooth to questions upon which Protestants are not agreed. There is a conscientious diversity of sentiment as to the propriety of the civil government giving any support to religion ; and it may reasonably be expected, that this diversity of opinion will, to a certain degree, modify the grounds on which different petitions are founded. But we are persuaded, that a cordial attachment to the great principles of the Protestant Reformation, and a steadfast abhorrence of Popery, as a system opposed to Christ and his Gospel, will furnish a broad and sufficient ground of co-operation among all Protestants in opposition to the measure proposed.

BRIEF NOTES ON PASSING EVENTS.

THE lapse of another month has developed some questions, and matured others to which we have referred in our previous notes.

The Congress of the UNITED STATES has "consented," by a vote of 27 to 25, that "the territory included within, and rightly belonging to, the republic of Texas, may be erected into a new state, to be called the State of Texas." This startling fact immediately preceded the inauguration of the new President, Mr. Polk, whose elaborate and able installation address reveals the fact that he is a haughty and uncompromising republican, who regards foreign relations with little favour, and who dreams of such democratic glories in the New World as shall eclipse all the splendours of the old. This temper would be harmless enough, if it did not lead him dogmatically to settle questions which were supposed to be still open to negotiation. "*Our title to the country of Oregon is clear and unquestionable ;*" and therefore he

regards it as his *duty* "to assert and maintain it by all constitutional means." His policy, therefore, threatens to disturb the peaceful relations of this country with his own; and, if we mistake not, will, before long, raise the question of the dismemberment of the federal union. Christians of both countries have need to pray that God in his mercy may avert from them the calamities and horrors of foreign and domestic war!

With this state of affairs in the North American republic, it is greatly to be deplored that the Episcopalians of CANADA are renewing their agitation about the Clergy Reserves, which will infuse once more into the public mind all the bitterness which the dread of church ascendancy has aforesaid generated. Happily the United Provinces possess an enlightened and plain-spoken governor; and Sir Charles Metcalfe is not likely to recede from his avowed opposition "to the political exaltation or distinction of any church over another," but will still pursue the object at which he declared his government aims—"Justice to all."

In SPAIN, a bill is before the Cortes to restore the *unsold* church property to the clergy, which is likely to be passed, and which, it is said, "The Holy Father" will accept as an expression of the good intentions of the government, and probably as a first instalment of the whole account. The relations with Rome, which have been suspended for more than eleven years, will now be renewed.

Ecclesiastical troubles increase in FRANCE. The Cardinal Archbishop of Lyons finds many adherents amongst his episcopal brethren, so that, if we may trust the statements of the *Univers*, nine archbishops and forty bishops approve of his mandate against M. Dupin's book. The happy restoration of the mental health of M. Villemain, and his absence from official duties, enable him to take up his pen, which rumour says he is diligently employing to unveil the intrigues and aggressions of the church!

The historian, M. Michelet, has issued a work, "*Du Prêtre, de la Femme, de la Famille*"—"The Priest, the Wife, the Family," which is an attack on the Jesuits, and which has had a rapid sale of more than ten thousand copies. The struggle between the government and the clergy, respecting the university, is not likely to close at present, and may lead to some modification of the national support of the priesthood. Protestantism undoubtedly is gaining ground in various parts of France; and so as of old "the earth helped the woman."

The troubles of SWITZERLAND, occasioned by the intrusion of the Jesuits, has led to a meeting of the Diet, which assembled at Zurich on the 27th of February. Petitions against the Jesuits were signed by 120,000 persons, and the delegates of some Catholic cantons boldly called for their expulsion. Lord Aberdeen and M. Guizot both sent notes to the Diet, of a cautionary character,—the former cold enough, as coming from a country which has been called "the bulwark of Protestantism." As a decisive majority could not be obtained, a committee has been appointed to reconcile, if possible, the conflicting opinions of the delegates. The result is not yet known, but the social condition of the cantons is deplorable; and between the popish and the infidel parties, evangelical Christians are in painful, we might almost say perilous, circumstances. Have they not a strong claim on the grateful, prayerful sympathy of their brethren in Christ, throughout Britain and America?

GERMANY participates in the universal agitation which religious questions are now exciting throughout Europe. Happily the King of Saxony has resolved not to comply with the request of the Romish clergy to put down the adherents of John Ronge, who, in defiance of the Archbishop of Treves and the chapter of Breslau, are increasing in numbers, in knowledge, and in holy courage.

With the politics of our own country, we do not wish to meddle any further than as they affect the religion and morals of the community.

IN PARLIAMENT, discussions have occurred on a revision of the Rubric—the civil disabilities of the Jews—the game-laws—the mean immoralities of the post-office,—the Cooly question, &c., which under less exciting circumstances might obtain from us some passing remarks. But the ONE QUESTION that must now fill the minds of all sincere Protestants, is the purpose of the government to *give national support to Popery by Act of Parliament!* We have, at some trouble, placed before our readers “the history and mystery” of Maynooth College, and have succeeded, we hope, in showing that there exists no evidence of a compact, to restrain our opposition to the increased endowment. But when we see advocated from the press setting up at the *public cost* seminaries for young priests in every popish diocese of Ireland,—when it is gravely proposed to give back to the Roman Catholics church property, and to repair their chapels and colleges at the public charge,—when in fact both Whig and Conservative statesmen are ready to vote that the clergy of Rome shall be acknowledged and endowed by the state,—there is no time for further delay. The Protestant people of this empire, must read a lesson to their rulers, that shall be heard both in the court and the parliament, that shall go forth to the Protestant churches of France, Switzerland and Germany—that shall breathe courage and raise anew a rallying cry, for Protestants, Truth and liberty throughout the world! Long have we suspected that an “*organised hypocrisy*” was at work in the dark: but now that its plans are perfectly revealed, it is high time for Englishmen to say to the Queen’s ministers—*It is not just* to hush the complaining voices of a suffering people, by bribing their priests—*it is not just* to pay out of the public coffers of a Protestant empire for the propagation of a religion which it loathes and abhors—it is *not safe* to give back to the Roman Catholics the wealth that they forfeited at the Reformation. You may therefore have no established religion if you please, BUT YOU SHALL NOT RE-ESTABLISH POPERY!

Do our readers think with us on this question? Then every one to his post. When the citizens of Jerusalem fortified their ruined capital, “every one with one of his hands wrought in the work, and with the other hand held a weapon.” Let us now put *both* hands to the work. Let no man pray to be excused. “They helped every one his neighbour, and every one said to his brother, Be of good courage.” We speak thus earnestly, because, before we have this opportunity of speaking again, the question may be decided. God grant that Protestant Dissenters may on this occasion prove themselves worthy of their principles, and worthy of their fathers, and that they may not allow the sense of wrong which they have respecting the imposts of the Protestant Established Church, to withhold them from a generous co-operation with all their fellow-Protestants to resist this *frightful scheme of national apostacy!*

TO CORRESPONDENTS.

THE Editor has been compelled to omit his usual articles on *The Periodical Press* and *New Publications*, to make room for matter of present urgency. He regrets, also, the delay of several Reviews, which will, however, be inserted in the next.